

The *true* Scripture-Doctrine
OF
ORIGINAL SIN

stated and defended.

In the way of REMARKS on a late Piece,
Intituled, "*The Scripture-Doctrine of Original*
"*Sin proposed to free and candid Examination.*—
"By JOHN TAYLOR. The second Edition.

To which is premised

A brief Discourse on the DECREES of GOD, in
general, and on the ELECTION of GRACE, in
particular.

Being

The Substance of many Meditations, in the Course of a
long Life, and now published as his (renewed) *dying*
Testimony, for *Truth*, and against *Error*—

By SAMUEL NILES,

Pastor of a Church in Braintree.

2 PET. I. 13. *I think it meet, as long as I am in this Taber-
nacle, to stir you up by putting you in Remembrance.*

2 COR. II. 3. *But I fear, lest by any means, as the Serpent
beguiled Eve through his Subtilty, so your Mind should be cor-
rupted from the Simplicity that is in Christ.*

GAL. 2. 5. *To whom [i. e. false Brethren] we gave Place by
Subjection, no, not for an Hour, that the Truth of the Gospel
might continue with you.*

SIBILA sunt *ista antiqui* (ut loquar cum Hieronymo) SER-
PENTIS, Peccatum originale Figmentum est; Chimæra,
Christi Satisfactio. PRIDEAUX.

BOSTON, N.E. Printed and Sold by S. KNEELAND, opposite
to the Probate-Office in Queen-street. 1757.

The new Scripture-Doctrine

OF

ORIGINAL SIN

fixed and established

In the way of Reason and
Scripture. By Thomas Hooker
Pastor of the Church of Christ
in Boston. The second Edition.

TO WHICH IS ADDED

A Short Discourse of the Progress of Sin
in the Heart of Man.



Printed by J. Sturges, at the Press of the
British Museum.

LONDON: 1791.

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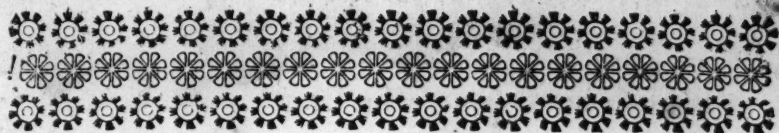
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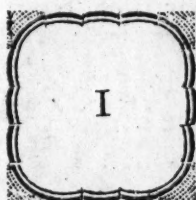
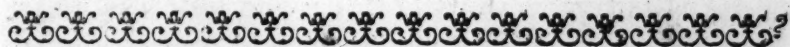


A





A Scriptural D E F E N C E
O F
The Doctrines of F R E E G R A C E,
A N D
A R E F U T A T I O N of the contrary *Errors*,
Essayed.



I Am engaging in a Service, to which I
confess my self very unequal, in Com-
pare with many of my Order ; whose
superiour Qualifications make it more
fitly their Province to perform such a
Work as this : but their Silence has con-
strained me once more thus publicly to appear in De-
fence of the Cause of GOD, by vindicating *his Truths*, in
Opposition to *Errors* that threaten to prevail in the Land,
and tend to destroy the Remains of pure Religion among
us. These Errors have the more threatenng Aspect
and dangerous Tendency, as some in these Churches,
that sustain the Character of Ministers, have by their
published Writings discovered a Bias in their Favour ;
and as (we find by sorrowful Experience) the People
in many Places carry'd away with the Itch of Novelty,
and Self-pleasing Amusements, Forms and outward
Appearances : by which Means, it looks as if in a
short Run of Time, should these Things generally pre-
vail,

vail, we must bid *Adieu* to sound Religion, and *New-England* lose it's Glory.—But I hope that our Wound, tho' of a malignant Nature, is not incurable, as there is yet *Balm in Gilead, and a Physician there*. To our Lord JESUS CHRIST, that great and only effectual Physician, I would fly for Help, and go forth in his Strength; imploring from Him, those Measures of Grace and Wisdom I need, while vindicating some of his precious Doctrines, and opposing the pernicious Errors contrary to them, which too many are fallen, and others are in Danger of falling into. — I recommend it therefore, as a Matter of the last Importance, to all my Reverend Brethren, and Fathers (I may say, tho' not in Age, yet in manifold higher Attainments) in the Ministry, who truly love and seek the Peace and Prosperity of Zion, whose *Hearts tremble for the Ark of God*, in its manifest gradual Departures from us, to be *helping together by Prayer*, and to be *strengthening one another's Hands in the Lord*; standing by each other, and giving mutual Assistance, to the utmost, in the Defence of those evangelical Truths, which I am now pleading for, and wherein, as I conceive, the very Life of true Religion consists. On this Occasion I might address my dear Fellow-Labourers in the Gospel of Christ, with others of a higher or lower Character, who are already established in the Truth, and say to them in the Language of *Mordecai to Esther*, with some Variation, adapted as a Motive in our present Case; *For if you altogether hold your Peace at this Time, then may there Enlargement and Deliverance arise, to these Churches, from another Way:—and who knoweth whether you are come to the Trial, for such a Time as this?*

The Business now lying before me, and which in the Name of CHRIST I shall attempt, is, to prove by *Scripture*, and confirm by *Reasons* drawn therefrom, several important

important Doctrines now contested, and by some exploded, with Indications of Contempt, particularly by some of the *Arminian* Party.

Of the Divine DECREES in general.

I. I shall begin with the Doctrine of the *Divine DECREES* in general.

This, I think, is well represented in the *ASSEMBLY'S Shorter Catechism*, so called. "The Decrees of God are his *eternal Purpose*, whereby according to the Counsel of his own Will," &c. God's Decrees carry his Image or Likeness, as eternal and unchangeable. God is from Everlasting to Everlasting : and so is his Decree, from and to Eternity. — *He worketh all Things according to the Counsel of his own Will.* (Eph. 1. 11.) And *the Counsel of the Lord, it standeth for ever ; the Thoughts of his Heart to all Generations.* (Psal. 33. 11.) *I know* (says the wise Man, Eccl. 3. 14) *that whatsoever God doth, it shall be for ever : Nothing can be put to it, nor any Thing taken from it : and God doth it, that Men should fear before Him.* God's Decree is a Transcript of his Nature ; and therefore unalterable and eternal. He cannot deny himself, (2 Tim. 2. 13.) and no more can He deny, reverse, or retract his Decree : but it is certainly executed in the same Manner, and at the same Period of Time, attended with the same Circumstances, leading to and issuing in exactly the same Event, that God in the eternal Counsel of his Will had designed it should. So that all the Occurrences in Providence, whether publick or private, personal or relative, prosperous or adverse, are so many actual Accomplishments of God's Decree ; the Products of what *He purposed in Himself*, from all Eternity. (Eph. 1. 9. compar'd with Chap. 3. 11.) The Mind of God, his Will, his Purposes, Counsels, and Deter-

minations are like Himself, who is the only omniscient, eternal, and unchangeable Being. He orders in Wisdom all the Vicissitudes and Revolutions in Time: but he is himself without Variableness or Shadow of Turning.† Holy Job says of the Almighty, * He is in one Mind; and who can turn him? And what his Soul desireth, even that he doth. For he performeth the Thing that is appointed for me: and many such Things are with him.—God himself makes that Declaration, I am the Lord, I change not: therefore ye Sons of Jacob are not consumed.‖ God's eternal Power and God-head are clearly seen, being understood by the Things he hath made. (Rom. 1.20.) This suggests to us, that as his Godhead is eternal, so is his Power, & so is his Wisdom too, which are clearly seen, by his bringing to pass, in Time, Events which he had from Eternity purposed in his unchangeable Decree. All flow from Him who is wonderful in Counsel and excellent in Working.—O the Depth of the Riches both of the Knowledge and Wisdom of God! How unsearchable are his Judgments, and his Ways past finding out.—Of Him, and through Him, and to Him are all Things; to whom be Glory for ever. Amen.

For the confirming and establishing our Faith in the Doctrine of the Divine Decrees, I might mention many Scripture-Instances: but shall select only one or two.

He who is the Wisdom of God, thus speaks concerning Himself, Prov. 8. 22, 23. *The Lord possessed me in the Beginning of his Way, before his Works of old.—I was set up from Everlasting, from the Beginning, or ever the Earth was.* Christ was set up, designed, appointed, and consecrated in the eternal Purpose and Counsel of God, by an unalterable Decree, to be the Mediator between God and Men, under the Foresight of our first Parents Fall from the State of Innocency in which they were made, and as God intended to permit this their Fall

† Jam. i. 17. * Job xxiii. 13. ‖ Mal. iii. 6.

Fall, in order to advance his own declarative Glory, by the Display of his Wisdom and sovereign Grace in the wonderful Recovery and Salvation of some of the apostate Race of *Adam*. Eph. 3. 10, 11. *To the Intent that now — might be known by the Church the manifold Wisdom of God, according to his eternal Purpose, which he purposed in Christ Jesus our Lord.*—Chap. 1. 9, 10. *Having made known unto us the Mystery of his Will, according to his good Pleasure, which he hath purposed in Himself; That in the Dispensation of the Fulness of Times, &c.* When the set Time, appointed in God's eternal Counsel, was compleated, then (and not till then could he do it) Christ openly appeared in the Flesh, and acted visibly in the Execution of his Mediatorial Offices of Prophet, Priest, and King in his Church. As he was *set up from Everlasting*, he must and did come at the Time prefixed in the Counsel of God, and in the appointed Manner, attended with the same Circumstances, and meeting with the same Treatment in the World, that God had appointed in his eternal Decree. Gal. 4. 4. *When the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law: and made a Curse for us.* (Chap. 3. 13.) Accordingly Christ is called *the Lamb slain from the Foundation of the World*, (Rev. 13. 8.) which must respect the divine Decree. For the Foundation of the World was laid long before Christ's Crucifixion. But he was predestinated to this, when he was *set up from Everlasting*. So he was in the divine Purpose *the Lamb of God, slain from the Beginning, or ever the Earth was*. The Apostle Peter (1 Epist. 1. 19, 20, 21.) speaks of Christ, as *the Lamb, who was verily foreordained before the Foundation of the World; but was manifest in these last Times for them, who by him do believe in God.*—As Christ's being set up from Everlasting was not for Himself, but for others; so those whom he was set up for, must necessarily

cessarily be included with him in the Decree and eternal Purpose of God, as the Objects of redeeming Love, ordained to all that Good which Christ was appointed to purchase, for them who by him should believe in God. As there is a Connection betwixt the Head and Members, so there is a Union between Christ and Believers : He is therefore call'd the *Head of the Church*, which is termed the *Body of Christ* ; and they, *Members in particular*. Now this Union is to be considered as in the Purpose of God from Everlasting ; and tho' it be in the Succession of Time, that Souls become actually *joined to the Lord* by Faith in him, yet the Act of divine Grace bringing them to believe in Christ, and so to be vitally united to him, is to be considered as no other than *the Decree brought forth*, or God's eternal Purpose accomplished in Time ; as the Effect depending on, and necessarily flowing from, it's Cause ; and not any accidental Occurrence, *beside* the original Intention or Purpose in the divine Mind.

I would instance also in those great Events, the *Death* of Man, and the future *Resurrection*. These are both of them the Works of God. Psal. 90. 3. *Thou turnest Man to Destruction : and sayest, Return, ye Children of Men.* Both Events are under a divine *Appointment*. Heb. 9. 27. *It is appointed unto Men once to die ; and after that, the Judgment*, when the Dead shall rise to receive their final Doom. Now, where can we fix the *Date* of God's Appointments, respecting these Events ? They must take their Date, either in Time, or from *Eternity*. But 'tis impossible they should be in *Time* : for if these Divine Appointments *began* in Time, as they must then be supposed to differ, in a very material Respect, from other Appointments of God which are said to be *before the Foundation of the World*, so it would suppose Him to be *mutable*, contrary to the whole Tenour of Scripture and the Dictates of Reason. Undoubtedly

doubtedly his *Counsels of old*, before all Time, did not leave out such great Events as these : and if his eternal Purpose, respecting them, was *negative*, i. e. that they should never be, then the positive Appointment of them in Time signify'd a *Change* of his Mind. And upon this Supposition, how can it be Truth, that he is without *Variableness* or *Shadow of Turning* ? We must therefore conclude, the Decree of Death, and of the Resurrection, can have no other Date but from *Eternity*.—But (as the Apostle writes, 2 Pet. 3. 8) *Beloved, be not ignorant of this one Thing, that one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day.* Or as the Psalmist (Psalm. 90. 4.) *A thousand Years are in thy Sight but as Yesterday, when it is past, and as a Watch in the Night.* So that the Run of Time makes no Change in God : but he ever *was*, and *will be*, what he *is*, in his Being, and Perfections, Counsels and Decrees ; *the same, Yesterday, to Day, and for ever*, as is said Heb. 13. 8.

I shall only add here that Passage in *Matth. 10. 29.* where our Saviour arguing from the less to the greater, says to his Disciples, *Are not two Sparrows sold for a Farthing ? And yet one of them shall not fall on the Ground without your Father.* (Or as it is expressed in *Luk. 12. 6.* *Not one of them is forgotten before God.*) *But even the very Hairs of your Head are all numbered.* So then the minutest Things are under the Eye and Hand of Divine Providence, and come within the Compass of the Divine Decree. *The Number of our Months is with Him*, and so is the Number even of the *Hairs of our Head* ; not one of them is left out of his Notice and Numeration. As there is an *appointed Time to Man upon Earth*, so there likewise is to the very *Birds of the Air* ; and not so much as an insignificant Sparrow is forgotten before him, that it should fall to the
Ground

Ground for want of his Care over it, or but in Fulfilment of his Counsel concerning it.

What shall we say to these Things ? Shall any presume to deny them, and treat them with Contempt ; because they can't comprehend them, or because their Reason, corrupted and beclouded by Sin that dwelleth in them, is so prejudiced against them ! Since Divine Revelation teaches us the Doctrine of the Decrees, so plainly and evidently, we should readily submit to receive it, and hold it fast with Faith and Love ; admiring the Decrees of God, exhibited to us in his Word, as illustrious Transcripts of the adorable and inconceivable Excellencies of their Author ; that Being, who is *not by Searching to be found out unto Perfection.*

I have the rather insisted thus much on this Doctrine of the Decrees, as I apprehend it to be, not only leading to, but united and incorporated with, the other grand Articles of the Christian Faith ; so that an Error here opens the Door to other pernicious Errors, and the denying of this Doctrine seems to me, in Effect, a *denying the Faith, and subverting the Gospel* ; in some like Sense as the Apostle is to be understood, when he says, *Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.* (Jam. 2. 10.) Even so, whosoever shall keep the *whole Faith*, and yet offend in *one Point*, he is guilty of all. Be sure, so far, *he transgresseth, and abideth not in the Doctrine of Christ.*—And an Error in this Point of the *Decrees*, we find, seldom goes alone, but is usually attended with other dangerous Errors, and sometimes with *damnable Heresies.*

Before I proceed to another Head, allow me to add a few Words for the further confirming the present Truth, by obviating an *Objection*, commonly advanced against it, as if this Doctrine made GOD the *Author of Sin.*—To which I would answer with that *Meekness and Fear*, which becometh us, when debating on so sub-
lime

lime a Subject, as the Mysteries of the Divine Will.—
Our Doctrine, that *God has fore-ordained whatsoever comes to pass*, doth no more afford any Ground for such a Charge against GOD, as if he were the *Author of Sin*, than if there had been no such Events at all, as the Fall of Man and the Apostacy of Angels. We believe, that God is *holy*, in his Nature, and in his Will, and in his Works. His *revealed Will* is *holy*, in all its Precepts; and so is his *secret Will*, in all its Purposes.—If we believe the Revelation which GOD has made of himself in his Word, we must conceive of Him as a Being perfectly *holy*, and of *purser Eyes than to behold Evil*, with the least Approbation, or without perfect Hatred; and therefore we must believe, that the Scriptures don't make GOD the *Author of Sin*. For it would be a great Contradiction, or Absurdity, to declare Him a *Hater of Sin*, and yet the *Author of it*.—Nevertheless, if we believe the Revelation God has made of Himself in Scripture, we must conceive of Him as the *omniscient* and *absolute Sovereign* of the World; *who worketh all Things after the Counsel of his own Will*; governing and disposing all Events according to his Pleasure; so that Nothing comes to pass without his Purpose, or his Permission; and in his most holy, wise, and powerful Providence, He over-ruleth all to his own Glory. In relation to all Things done under the Sun, whether Good or Evil, God ever acts like himself, as a holy and all-wise Sovereign; requiring and effecting what is good, but forbidding and restraining from what is evil, or else permitting it, and yet making it in the Issue subservient to his own Honour; tho' in Ways out of human Sight and Reach; yea, beyond the Penetration of the holy *Angels* themselves, who desire to look into these Mysteries of the divine Wisdom, but are not able to comprehend them. What Presumption then must it be in *Man*, who is so much *lower than the Angels*,

to go to fathom these Depths ! And what unsufferable Pride in *vain Man*, to be *wise above what is written*, to set his Reason above Revelation, and disbelieve divine Mysteries, only because he cannot comprehend them, or can't reconcile them with his own pre-conceiv'd Notions of Things.—The *Crucifixion* of CHRIST must be own'd by all to be the vilest and most monstrous Tragedy, that was ever acted by Men, considered in all its Circumstances and Aggravations : yet this horrid Scene came within the Compass of the divine Decree. Hence that of the Apostle, *Act. 2. 23. Him, being delivered by (or according to) the determinate Counsel & Foreknowledge of God, ye have taken, and by wicked Hands have crucified and slain.* Christ's suffering thus was foretold in the Prophecy, and fore-ordained in the Decree. Therefore they are said *to do what God's Counsel had before determined to be done*, *Act. 4. 28.* Wicked Men were permitted to vent their Malice in putting him to Death : this was foreseen, and determined to be permitted ; in order to effecting the grand Design of Christ's being a Sacrifice for Sin, which was necessary to the accomplishing of the eternal Decree concerning the Salvation of God's Elect — Surely God is by no Means the *Author of Sin* (in that Case, or any other) tho' he decreed to permit it, tho' he actually permits Sinners to pursue Evil, and tho' he over-rules it to be the Means of bringing about his own Purposes. *The Wrath of Man shall praise thee : the Remainder of Wrath shalt thou restrain.* (*Psal. 76. 10.*) There was much of the Hand of *Satan*, in the afflictive Trials *Job* met with ; yet the Story shews us, that the Devil's afflicting him was not without a divine Permission : and the good Man acknowledg'd all he met with to be of God's *Appointment*, *Job 23. 14. He performeth the Thing that is appointed for me.* God had in his eternal Decree appointed him to suffer such Affliction : and *the Thing appointed for him* was accomplished

plished in the very Time, Manner, and Degree, fore-appointed ; and *Satan* was the principal Instrument in the Hand of divine Providence to bring it about. But does the *Decree* make God the *Author of Sin*, in all this Malice and Cruelty of the *Devil* against holy *Job* ? No ; but he righteously permitted *Satan's* Rage against him, and turned all to his own Glory in the Conclusion. *Ye have heard of the Patience of Job, and seen the End of the Lord* ; how all issued in the Advancement of the divine Glory.— God is no more the *Author of Sin* in the Case of Mankind, than of the *Angels that sinned*, and have been *Murderers from the Beginning*. God made both holy ; but they made themselves sinful, being left to the Freedom of their own Will. Yet God, when he could have kept them from falling, saw fit for wise and holy Reasons to suffer them to fall as they did. His Permission of *Adam's* Fall was not at all inconsistent with any of his Perfections, or Covenant-Obligations ; and he knew how to over-rule it to the Glory of his own Name.— Nor is it at all interfering with God's moral Character, that he suffers the fallen Children of *Adam* to sin from their Youth, or permits Sinners to act like themselves in pursuing Evil ; nay, altho' by their so doing they are often instrumental to bring about some divine Purposes. Notwithstanding his permitting them to sin, and serving his own Purposes thereby, yet God is by no Means the Author of their Sins.— But enough, I think, has been said, to silence this Complaint against the Doctrine of the Decrees.

Another Method some take to decry this Doctrine, is by objecting its *Mysteriousness*. They say, it is too *mysterious* for Men to make it an Article of their Faith ; and therefore they chuse rather not to meddle with it. These, I apprehend, to be of two Sorts. (1.) Such as are but very little, or perhaps not at all, concerned about Religion. These probably make up the Bulk

of Mankind, who seem *willingly ignorant* of the Doctrines of the Gospel in general, and are content to know nothing about this Mystery of the Decrees in particular. The less acquainted herewith, the better, as they think. And so they run on blindfold thro' a Course of many Years, to their own Destruction.—(2.) There are another Sett of Men, who out of Design to invalidate the Doctrine of the Decrees, and other Points connected with it, as it should seem, do pretend that there are *no Mysteries* in Christianity; notwithstanding the Scripture hath so plainly said, *Without Controversy great is the Mystery of Godliness.* (1 Tim. 3. 16.) But possibly some suppose, that by owning any *Mystery* in Religion, they would be obliged to own *more* than they care for; and that by owning the Doctrine of the Decrees, in general, they would find a Necessity of owning also that of particular Election.—By these and other like Means, a woful Ignorance prevails, and Multitudes at this Day, labour of Prejudices against divine Truths, or treat them as Matters of the greatest Indifferency, tho' plainly revealed in the holy Scriptures, which were given by Inspiration of God, and are the Ground of our Faith and Hope of future Happiness, and contain the only Discovery of a Redeemer, and the Way of Salvation by Him; the clearest Discoveries of the Nature, Perfections, and Will of God, who is the only proper Object of religious Worship, and the Fountain of all Good; *the same Yesterday, to Day, and for ever.*—What Sort of Faith can that be, which leads Men to wilful Ignorance, or Infidelity, in these revealed Truths! And which turns Gospel-Mysteries into Matters of doubtful Disputation, and treats any weighty important Doctrine of God's Word, as only a Point of Speculation, at best; if not as of dangerous Tendency, and as a Doctrine of Licentiousness. Or if Men reject *any* Doctrine of Scripture, because it is *mysterious*, will
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not the same Reason (if they be impartial) carry them to reject every other Scripture Doctrine? For, the Truths of God's Word are all full of *Mystery*. And so, if Men won't believe any Doctrine that is *mysterious*, what will there be left to be the Articles of their Creed? *If the Light that is in them be Darkness, how great is that Darkness? — If the Gospel be hid, it is hid to them which are lost.*

Of the ELECTION OF GRACE, in particular.

II. The Doctrine of *Election* is what I propose next to say something for the Proof of, from Scripture-Revelation.

I suppose, one Reason why some among us can't subscribe to this Doctrine, as it is explained commonly by *Calvinistick* Divines, is for want of studying the *Bible* more caretully and prayerfully; which is the Duty of all that desire to have their Faith settled and established in the Doctrines of Salvation. For my own Part, as my Desire and Prayer is, that my Judgment and Conscience and Course of Life may all be regulated by the unerring and invariable Rule of *God's Word*, so I value not the Opinion of *Calvin*, or other the most renowned Reformers, or justly celebrated Fathers in the Church of Christ, any further than as their Sentiments were according to *this Rule*.

Before I proceed to the Proof of the Point, I shall briefly take Notice how some who don't submit to the commonly received Doctrine, pretend to *explain away* the Decree of Election. "It is the revealed Decree of Heaven (say they) that *he who believeth shall be saved, but he who believeth not shall be damned.*" None that I know of, deny this to be a Truth, rightly understood, according to the Scripture-meaning of the Words. But these Authors pretend this to be the

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Whole of the Decree of God concerning the well or ill being of Mankind : the Absurdity of which Pretence might be made appear many Ways ; yet I shall only say upon it as follows. *According to this Notion*, the Decrees of God take their Date in Time, and are finished in Time, and reach no higher nor farther than from the Beginning to the End of every Man's Life and Season of Probation in this World.— *According to this*, it seems necessarily to follow, that the Decree of Man's Salvation centers in his own Will ; as if he were such a free Agent, in this his fallen State, as to be able to recover himself, and secure his own Happiness : whenas, in Truth, the free Agency of Sinners, naturally, is only unto Evil, & to do Good they have no Knowledge. So the fallen *Angels* doubtless are free Agents, to do Evil ; but have no Will or Skill to do Good. And what will any Persons free Agency avail, but only to fill up the Measure of his Iniquities, and fit him for a heavier Condemnation in the World to come, unless the Spirit of Grace interpose to direct & influence it to its proper and saving End ? He that *trusteth in his own Heart*, and *leaneth to his own Underderstanding*, is a Fool. Such were the Scribes, and Pharisees, who *rested in the Law* (in the Letter of it) and *made their Boast of God*. It was the vain Speech of one of them, *God, I thank thee, I am not as other Men are !* then enumerating his good Deeds, and glorying in them : When, at the same Time, the poor *Publican*, under a Sense of his own Sinfulness and Unworthiness, not daring to lift up his Eyes to Heaven, smote upon his Breast, and cry'd out, *God, be merciful to me a Sinner.* (Luk. 18. 11,—14.) Alas, *the Letter killeth ; but the Spirit giveth Life.* (2 Cor. 3. 6.) We have Reason to fear, there are many *Pharisaical* Professors among us at this Day, who *trust in themselves that they are righteous*, resting on a superficial keeping of the Law, and make their own Works their Dependance ;

dance ; saying, in Effect, *to the Works of their own Hands, Ye are our Gods.* The Works Men trust in, are as much their *Idols*, as *Jeroboam's Golden Calves* were his, which he set up in *Bethel & Dan*, as an easier Way of worshipping God, than the true Way, which was of divine Appointment. And I offer it as Matter of just Lamentation, that as the Situation of Religion now is among the professing Part of the World in general, and in this Land in particular, by Reason of the prevailing of Errors, which are contrary to the essential Doctrines of Christianity, and the introducing of human Inventions, which are without Scripture-Authority, whereby God is robbed of his Glory, the Glory of his Attributes and his Decrees ; I say, this carries too near a Resemblance of the State of *Israel*, when they had their *golden Calves* for gods. May the Ministers, the Churches, and all both high and low, consider *whence we are fallen*, and *return to our first Love*, and to *our first Faith*, which so many have cast off. May none be left finally to desert those Scripture-Principles, upon which these *New England-Churches* were at first founded. If we hold fast, and earnestly contend for, that *Faith* which was *once delivered to the Saints*, and in the Light whereof these Churches shone so illustriously for many Years, then we may hope, that *God will be with us, as he was with our Fathers.*— But to leave this Digression, and come back to the Point before us, the Doctrine of *Election*, an eternal Election of some among Mankind to everlasting Life.

This great and important Doctrine of *Election*, I apprehend, the Scripture abundantly proves ; and Reason also confirms it, if we will allow GOD to be what he is, the *only wise God*, whose *Understanding is infinite*, and who is *perfect in Knowledge* ; who cannot grow wiser, or more knowing, by means of any or all the Occurrences of Time, by any or all the Events and Consequences

sequences that happen in the World. Admitting this, which (I think) none of the Opposers of our Doctrine of the divine Sovereignty will dare to deny, I can't then see how they can reasonably deny the Doctrine of *Election*. We consider it as in the *Purpose of God*, to make this present World, with all Things in it, and consequently *Man*, who was designed to be the highest Pitch of his Workmanship, the Mirror of the divine Perfections, and Glory of the lower Creation. And we consider it as in the *Purpose of God*, to put this his Creature, *Man*, into a *State of Probation*, to give him a *Rule* for his Obedience, with Promises & Threatnings annexed thereto, according to which he should be dealt with, as he should either stand, or fall. And further we consider it as in the *Purpose of God*, to leave *Man* to the *Freedom of his own Will*; to *chuse* for himself, whether to stand, or fall. We also consider it as in the *Purpose of God*, not irresistibly to *bind* *Man* from falling, but to permit his voluntary Fall from the State wherein he was created. And we consider it as in the *Purpose of God*, upon the Foresight of *Man's* Apostacy, to *send his own Son* into the World, that he might make *Propitiation for Sin*, and to *give him Power over all Flesh*, that he might *give eternal Life unto as many as he had given him*, viz. in the Covenant of Redemption. To this End was *Christ set up*, and *appointed*, in the Purpose and Counsel of God.—Now, it is proper to inquire, *When*, must we suppose, was all this *purposed*? When were these Designs laid in the Counsel of God? Certainly, if we suppose them laid in *Time*, & in the same Order of *Succession* in which they were accomplished, what strange Ideas must we have of God; divesting him of the essential Perfections of his Nature, and making him mutable like our selves? Would not this be *a limitting the holy One*! indeed *a reprovng of God*! and representing him as *Something else*, than what he has

has represented himself to be, in the holy Scriptures ! There we are told, *He is in one Mind ; and who can turn him ? — His Counsels were of Old. — Known unto God are all his Works from the Beginning of the World. — With him is no Variableness.* Every Purpose of his is an eternal Purpose ; and all his Appointments were before the Foundation of the World. In particular, as to them that are appointed to obtain Salvation, they were appointed to it from the Beginning, even before of Old, while yet the World had no Being.

For the further Proof of the Doctrine of Election, I shall shew by Scripture-Evidence (and surely that ought to convince and settle our Judgment in this important Point) 1. That *Christ was elected* of God. — (2) That the Election of Christ must necessarily have Respect to, and be designed for, some excellent End, becoming the divine Wisdom, and serving to illustrate and display it — (3.) Hence the Election or Fore-appointment of Christ is to be considered, not merely as *Personal*, but also *relative to others*, for whom he was appointed. — And (4.) Those for whom Christ was elected of God, were included in that Election with Him from Eternity.

1. *Christ was elected* or appointed of God ; and this under the Character of Mediator between God & Men, in his several Offices of a Prophet, Priest, and King. All that are any thing acquainted with the Scriptures, I suppose, must know, and will own, that Christ is by Way of Eminence called God's *Elect*. God speaks of him under that emphatical Appellation, *Isai. 42. 1. Behold my Servant, whom I uphold, mine Elect, in whom my Soul delighteth.* Christ, who is the Wisdom of God, says of himself, *Prov. 8. 23. I was set up, from Everlasting.* — Christ was set up, was elected, constituted, or appointed, to the Office of Mediator, from the Beginning, from Eternity, Agreeably the Apostle speaking

of him, saith (1 Pet. 5. 20.) *Who was verily fore-ordained before the Foundation of the World.*—This may fitly be called *the Election of Grace* (as in Rom. 11. 5.) For in the *Election* of Christ were laid forth the Displays of *Grace* towards all that through him should afterwards be made the Subjects of saving Grace, and with a View to whole Redemption, the Election of Christ was designed; as may anon be shewn. — But Hints may suffice here.

2. The Election of Christ must necessarily have *Respect to*, and be *designed for*, some noble and very excellent *End*, becoming the *Wisdom of God*, and serving to illustrate and display it.

The Election of Christ was highly becoming the Wisdom of God, and conducive to the Designs of his Grace, as by this a Foundation was laid for the Recovery of lost and perishing Sinners, of the Race of fallen *Adam*. God, who by the Eyes of his infinite Understanding foresaw (from Eternity) Man's *Fall*, provided a *Remedy* in Christ, and in due Time manifested the same; beginning the Discovery presently after the Fall, in the Promise made to *Adam*, that the *Seed of the Woman* should bruise the *Serpent's Head*; which Promise was in the *Fulness of Time* accomplished. And by this, God advanced the Glory of his Attributes & Perfections, more than if Man had stood in his Innocence, and never fallen. Justice and Mercy meet, and center in Christ, receiving equal Honours and Displays, by Means of his Obedience unto the Death. Which, according to the determinate Counsel, and eternal Purpose of God, was in the set Time accomplished fully in every Circumstance, and in all Respects, just as it had been fore-ordained of God, and also foretold by his holy Prophets which have been since the World began, even down to *John* the Baptist, Christ's immediate Fore-runner. The Apostles and Evangelists testify & prove the

Of the ELECTION OF GRACE, in particular. 19

the Fulfilment of all that was foretold concerning the Birth and Life, Sufferings and Works of Christ on Earth, his Death, Resurrection, Ascension, &c. Christ himself appealed to the ancient Prophecies, as verifys'd in him; and bid Men *search the Scriptures*, as containing ample *Testimonies of him*. (Joh. 5. 39.) — Even the Treachery of Judas, in betraying Christ, was predicted of old, (Psal. 109. 8.) and the Accomplishment of this remarked in the New Testament. (Act. 1. 20.) — Now, if these Things concerning Christ had not been laid in the *Decree and Counsel of God*, they would not have been revealed to the Prophets by the holy Spirit, nor by them recorded in their Writings: neither can it otherwise be supposed, that they ever would or could be brought about, in such exact and punctual Order as they were, as to Time, Place, and Circumstances. — And if they were by God's Appointment or Decree, this could have no Date short of *Eternity*. Agreeably (as before noted) the Scripture calls it *his eternal Purpose*; and speaks of Christ as *foreordained before the Foundation of the World*. Christ was from Everlasting a *Corner-Stone, elect, precious*; as the Apostle calls him, 1 Pet. 2. 6. — And the eternal *Election* of this *Corner-Stone*, for the Foundation of that spiritual Temple, which God intended to build, for the Glory of his Grace, was a wise Provision for the purposed End; becoming a Being who is of infinite Understanding and Foreknowledge, and a worthy Subject of his determinate Counsel.

13. This Election or Fore-appointment of Christ, the Mediator, is to be considered, not as meerly *Personal*, but also *relative to others*, for whom, or on whose Account, he was elected or fore-ordained.

It was prophesied of Christ, (Psal. 89. 19.) *Then spakest thou in Vision to thy holy One, and saidst, I have laid Help upon one that is mighty: I have exalted one*

chosen out of the People. However this might nextly and literally intend *David*, who was an eminent Type and Fore runner of Christ, yet figuratively and more emphatically it was spoken of Christ, the Son of *David* according to the Flesh; who is sometimes in Scripture named *David*.—Now the *Election* or *Exaltation* of Christ, here spoken of, was not for *himself* personally; for in him the Fulness of all divine Perfections dwelt from Everlasting. His essential Dignity and Glory was the same from the Beginning, before all Time. No Addition could be made to his divine and ever-adorable Excellencies, nor any real Diminution or Detraction from them; tho' they seem'd to be eclipsed, in his incarnate and suffering State, in this World: of which we may say something afterwards.—Of the *Election*, concerning which I am speaking, he had no Need, on his own Account. For he was the eternal *Word*, the *only begotten Son of God*; who dwelt in the Bosom of the *Father*; and was *daily his Delight, rejoicing always before him*; the *Father* being in him, and he in the *Father*; yea, *he and his Father* being *One*; both subsisting from Eternity, under the strongest Bonds of Union, Cooperation, mutual Satisfaction, and Complacency in each other. Christ therefore being thus *blessed for evermore*, could have no Need of being *chosen*, for *himself*, personally considered; but it must be with relation to *Others*, needing that *Help*, which was laid on *one mighty, mighty to save*. This will appear, if we consider the Purpose and Design of God in Christ's Election.

The great End of Christ's being *chosen*, was, to perform the Part of a *Mediator* between God and Men; to make Atonement for Sin, and ward off the fatal Blow of offended Justice, due to Man for his Apostacy. And as this was a Work of the greatest Importance, to the Glory of God, and Happiness of Man, a most arduous and difficult Work, which none among all
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the Creatures in Heaven or Earth were qualified for, and which Christ was chosen and appointed unto; therefore he accepts of the Business with utmost Alacrity. Psal. 40. 7, 8. *Lo. I come, — I delight to do thy Will, O my God!* Accordingly, in the Days of his Flesh, he finished the Work, which his Father gave him to do, in yielding perfect Obedience, both active and passive, to the Law of God. This was *within his Heart*, notwithstanding all the Sufferings and Sorrows he foresaw he must undergo, even to the accursed Death of the Cross. Christ had foretold them by his Spirit. See *Isai. 50. 6.* and *Chap. 53. 3, 5.* *Psal. 69. 20, 21.* and many other Place. — He knew beforehand what a bitter and sorrowful Cup was assigned him; and the Consideration of it's being the Thing that was appointed for him, as he was *elect*ed or *chosen* to suffer for our Sins, this made him welcome it, and not refuse it. Joh. 18. 11. *The Cup* (says Christ) *which my Father hath given me, shall I not drink it!* q. d. “This Cup, however sorrowful and bitter it is, was appointed for me, in my Election, by the Father, from Everlasting, and is what I have of old chosen and consented to, not for my own Sake, but for the Sake of lost and perishing Sinners: and shall I now refuse it! No; I must and will drink it; and I do this freely, chearfully, resolutely; because, otherwise, all the Designs & Purposes of my being elected, will be finally frustrated, and the whole Race of apostate Mankind be left to perish eternally, without Remedy.” — It was for the Recovery of Sinners from the State of Sin and Misery, which the Fall brought Mankind into, that Christ was elected of God, and that he accepted of the Office God chose him to, and accordingly consecrated himself thereto, or put himself under proper Qualifications to fulfil his Office, and answer the Ends of his Election. He is said to be *consecrated for evermore*, (Heb. 7. 28.) in the Character of a *great High-Priest*.

to make Reconciliation for the People. As he says, Joh. 17. 19. *For their Sakes I sanctify my self, that they also might be sanctified thro' the Truth*; that they might be saved, thro' Sanctification of the Spirit, and the Belief of the Truth. And this Christ had an Eye to, when being set up or elected from everlasting, he rejoiced in the habitable Parts of his Earth, and his Delights were with the Sons of Men. An Eye to this led him to accept the Choice made of him, to be the Mediator between God and Men, and to engage in his Work with Resolution, unmoved by the Oppositions he should meet with from Men and Devils, in effecting the great Business he was chosen for; all which he foresaw, and knew from the Beginning. (Joh. 6. 64.) Even from Eternity, he knew as well what his Sufferings would be, as when he actually underwent them in Time, as to their Nature, Season, and every Circumstance. For, being the Son of God, and one with the Father, certainly Divine Prescience belong'd to him. So that he met with nothing in the Days of his Flesh, but what he had beforehand expected, and voluntarily submitted to. Christ willingly and of Choice drank the Cup, which his Father had given him; the Cup of Suffering appointed for him from Eternity. He made his Soul an Offering for Sin. And he surmounted all Difficulties in his Way, under the Reflection of his being chosen of God, and the Prospect (the infallible Foresight) of Success in his Work; which had been promised him before the World was, and had been foretold by the Prophets, in Succession, since the World began, for strengthening the Faith and Hope of God's People in the Promise of the Messiah; and in particular by *Isaiab*, whom some have not unfitly termed the evangelical Prophet, who delineated Christ in his Sufferings, and in the happy Consequences thereof. (See *Isai*. 52d & 53d Chapters, especially.)

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Having premised these Things, I come now to shew,

4. That *those for whose Sake* Christ was elected, are to be consider'd as *included*, with him, in God's Decree of Election from everlasting.

God is from everlasting, to everlasting, without the least Shadow of Change; and his Attributes of Wisdom, Power, Holiness, Justice &c. tho' they appear to us as so many different Perfections, or distinct Properties in the Divine Being, yet really they are all but *one* and the *same* in Him. But it pleases God, in the Descriptions of himself, to condescend and stoop to our weak Capacity: He does the like, in speaking of his *Purposes*, and the *Counsel of his Will*. We may not conceive, that there is properly *Before* and *After* with God, or a Succession of Ideas and Thoughts in the Divine Mind, or a Change of Purposes, as in Men, according to the different Apprehensions they have of Things, in their frequent Vicissitudes. For this would be to conceive of him *otherwise* than he has represented himself; and so, differently from what he really is, *viz.* the unchangeable ever-present NOW, or I AM.—However, in his great Condescension and Goodness, he accommodates his Language to our low Conceptions, in discovering the sublime Mysteries of his Nature, Providence, and Government; so as to form in our Minds some suitable Ideas thereof, sufficient for our Faith to rest upon, and enough to excite our Adorations of God, and to quicken us unto Obedience to his Commands, with Submission to his Sovereignty, who orders all Events according to the Counsel of his own Will. Tho' he *vails* his unsearchable *Glory*, and we *cannot see his Face, and live*; yet he allows us to see his *Back-parts*, as he said to *Moses* (Exod. 33.) when from the surprizing Familiarity he had been admitted to with God, he was led to such a Degree of Curiosity, as that he desired to dive yet further into the unsearchable

chable Depths of the Divine Glory. God *vail'd his Face* from Mankind under former Dispensations; and the *Vail* still remains in a great Measure *untaken away*: yet such Discoveries of the divine Glory in the Face of Jesus Christ are made us by the Gospel, that the Apostle, speaking comparatively, and in the Name of Believers in Christ, says, (2 Cor. 3. 18.) *We all, with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, from one Degree of Grace to another, even as by the Spirit of the Lord.* Now, this Divine Image and Glory, into which Believers are changed, in Succession of Time, was all laid in the Purpose and Counsel of God from Eternity. To suppose otherwise, I think, is to *limit the Holy One*, to deny his Omniscience, and to imagine as tho' the Power of the Disposition of such Events did not belong unto him.—From what has been said, we must needs conclude, that those for whose Sake or on whose Account *Christ* was elected, are to be considered as *included* with him in God's Decree of Election from all Eternity.

The grand Inquiry at this Day is, *Who* they are for whom *Christ* was elected?

This Election of Christ we conceive as entred on and pursued in the Way of Compact or Covenant between God the Father and his Son Jesus Christ, made upon the Foresight of Man's falling into Sin, thro' the Subtility of the Serpent, under divine Permission.—In the divine Foresight of Man's Fall, when Justice in God (as we must conceive it) call'd for Vengeance on the guilty Rebel and his Seed, Divine Mercy stept in, and pleaded for a Reprieve from deserv'd immediate Death, and for Pardon and Salvation, in Case of Satisfaction to offended Justice. This was the only Remedy: Justice must take Place, unless such a Remedy were provided. And this could not be in the Power of
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Man himself ; who was the Transgressor, and therefore standing condemned by the divine Law. But the Remedy must be in *another* : and for this End, *Christ* was elected, and made the Mediator and Surety of a *better Covenant*, than that entred into with *Adam* as the Head and Representative of all Mankind. According to the original Compact, the Son of God was to be incarnate in our Nature, and therein to make Satisfaction to divine Justice for Sin, and procure Grace and Peace for as many as the Father giveth him, in the Covenant of Redemption : And all these were *included* with *Christ* in his eternal Election ; they as the Body of *Christ*, and he as the Head and Saviour of the Body.—Indeed, in some Sense, *Christ* was ordained to be the *Saviour of all Men*, tho' especially of *them which believe*. (1 Tim. 4. 10.) By this we understand, that there is a general or common Salvation, extending to all Mankind, which *Christ* was appointed for, in the eternal Purpose and Counsel of God. He was elected, *that by the Grace of God he should taste Death for every Man*, (Heb. 2. 9.) to save fallen *Adam*, and in him all his Posterity, from sudden Death, according to the Demerit of Sin, and the Tenor of the divine Threatning, *In the Day thou eatest thereof* (i. e. of the forbidden Fruit) *thou shalt surely die*. (Gen. 2. 17.) *Man* had inevitably died in the very Day he sinned, had not God found a *Ransom* for him, and said to *Christ*, *Deliver him from going down to the Pit*. Nor is this Reprieve the whole of what *Christ* was elected for, and has done as a Saviour, respecting Mankind in general. The common Salvation includes also their having a Day of Probation, or Season of Grace, and a Space to repent, their being put under a Treaty of Peace, and into such a State of Hope, as distinguishes them from the fallen Angels, whose Sins are not remissible, and whose Case is altogether desperate. But tho', in some such Respects, *Christ* is the

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Saviour of all Men, yet with that Distinction, especially of them which believe. We read (Eph. 5. 23,—27.) Christ is the Head of the Church, and he is the Saviour of the Body.—Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it, — that he might present it to himself a glorious Church—. This Church was the peculiar Object of Christ's redeeming Love, and of God's electing Love. It is called a *peculiar People, a chosen Generation*; and such as belong to it, are described as *Vessels of Mercy prepared unto Glory.*

There are a select, or elect Number, chosen out of the Mass of Mankind, that the Eye and Purpose of God had a special Respect unto, and designed their eternal Salvation, in the Election of Christ to his Office of Mediator; who were therefore included with him in the Decree of Election. Hence Believers are said to have been *chosen in Christ, even before the Foundation of the World,* (Eph. 1. 4.) to have been *predestinated unto the Adoption of Children by Jesus Christ, according to the good Pleasure of God's Will* (x. 5.) or (as the Expression is, in Chap. 3. 11.) *according to the eternal Purpose which he purposed in Christ Jesus our Lord.* What can such Phrases, in any proper Signification, intend, but that there is a certain Number of God's *Elect*; and that these were included with Christ in his eternal Election? Accordingly Christ declares, that *the Father loved them*, with the like ancient Love, *as he loved him*; and that *the Father loved him before the Foundation of the World,* Joh. 17. 23, 24.

For the further Illustration and Establishment of the Doctrine of Election, I shall now offer some other Texts of Scripture, pertinent to the Argument we are upon. One is that in Gen. 3. 15. where God makes a Promise of the Messiah, couched in these Words to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it (or, he) shall bruise thy Head, and thou shalt bruise his Heel.*—This may per-
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haps be thought by some a Text very wide of the Purpose ; and that at best it must be a far-fetcht Inference, that can be drawn from it in Favour of the Doctrine of *Election*. But let us consider the Matter impartially, and without Prejudice. It's generally agreed, that by the *Seed of the Woman* is intended the *Messiah*, or Christ : and what is here said of him, contains the Promise of a *Saviour*, that should come, as he had been before chosen and appointed of God for this Purpose, to *bruise the Serpent's Head* ; which means his crushing and subduing the *Devil's Power & Dominion*. And this not for *Himself* ; for he was never under the *Power of Satan* : but it was for *Others*, namely God's Elect, who were given Christ for his *Seed*, and were *chosen in him* before the Foundation of the World. We read, Gal. 3. 16. *To Abraham and his Seed were the Promises made*. Which is meant of *Christ*, who is eminently the *Seed of Abraham*. For so the Apostle explains himself in the following Words, *He saith not, And to Seeds, as of many ; but as of One, And to thy Seed, which is Christ*. Now, as Christ, according to the *Flesh*, or in his humane Nature, is the *Seed of the Woman*, and so in Succession the *Seed of Abraham*, to whom (i.e. Christ) the *Promise was made* ; hence such as belong to this *Seed*, and were put into special Relation to Christ as their appointed *Head*, or given to him in the Covenant of Redemption made with him in his Election to the Office of Mediator, are they and they only, for whom Christ should, according to the Promise, *bruise the Serpent's Head*, or destroy the Devil, and rescue them out of his Hands.—For it is manifest, if we believe the Scriptures, that the greatest Part of Mankind perish under the Devil's Power : and what Account can be given of this, but that they were not included in and with Christ in his Election ? Therefore, as his Commission did not reach them (as I think must be granted) he does not *bruise the Serpent's Head*

for them, or bruise Satan under their Feet, but leaves them in his Power, to be led Captive by him, to Destruction. — The Promise made to Christ in the Covenant of Redemption, reaches in its Effects to all the *Seed*, and them only; even the spiritual *Seed* given to Christ, in his Election; the same that are spoken of in Psal. 22. 30. *A Seed shall serve him.* — And the Promises of God in Christ are not *Yea* and *Nay*; but *Yea*, and confirmed by an *Amen*, to the *Glory of God*. See the Apostle's Argument in 2 *Cor.* 1. 18, 19, 20. If the Promise of God to Christ, and in him to the Chosen of God, were not, from Eternity and to Eternity, *Yea* and *Amen*, confirmed by the Veracity and Immutability of God, how could it be to his *Glory*? Would it not rather, thro' the *Uncertainty* of it, redound greatly to his Dishonour and Reproach, and render him unworthy to be confided in? Here it may be noted also, how strong the Language is, concerning Christ, and the Promises of God to him, and to the Heirs of Promise thro' him. The Phrase, *in him*, is used thrice, not only to shew the Certainty of God's Promises, but that they all primarily and ultimately center in *Christ*, and through him are made to all contained with him in his Election. Christ was prophesied of by the Prophets, in their Day: but *his Goings forth*, in the Purpose of God, was long before; *from of old, even from everlasting*, (*Mic.* 5. 2.) who should *stand & feed his People in the Strength of the Lord, & in the Majesty of the Name of the Lord his God*, by his Appointment and Power; and he is and *shall be the Peace*, and Defence against their Enemies; & in him *they shall abide unshaken in their Confidence for ever.* (*ibid.* ver. 4, 5.)

God promised to Christ a *Seed to serve him*, and that he should *see his Seed* (*Isai.* 53. 10.) who should be the Fruit of his Purchase, and Reward of his Labour, and the *Travel of his Soul*, in his Obedience and Sufferings for their Sakes.

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We read, Psal. 2. 6, 7. *Yet have I set my King on my holy Hill of Zion. I will declare the Decree; the Lord hath said unto me, Thou art my Son; this Day have I begotten thee.* Here we see Christ's Dignity, as a Son, the Son of God, proclaimed from Heaven; and his Kingly Office and Trust decreed him. But when was the Decree passed? Surely not in David's Time, nor in the Days of any of the humane Race that went before him; but from the Days of Eternity, the Decree went forth, and was proclaimed in the Court of Heaven before God formed Man on the Earth. Then said God, *Ask of me, &c.* (y. 8.) which is spoken after the Manner of Men, and in Condescension to our weak Understandings. It then follows, *And I shall give thee the Heathen for thy Lot, or Reward, and the uttermost Parts of the Earth for thy Possession.* Which can't be understood of every Individual, but some only, in all Parts of the Earth. And they are those for whom Christ was elected and appointed a Prince and Saviour, to bruise the Serpent's Head, and finally destroy his Power and Dominion over them.

In the next Place, I shall alledge some Scriptures, which will show, that Christ himself preached this Doctrine of Election, in his personal Ministry, in the Days of his Flesh here on Earth. He is called *the Prince of Peace*; and it's said, that *he preached Peace*. The evangelical Prophet describes him under those two Characters in Conjunction, *The everlasting Father, the Prince of Peace*, Isai. 9. 6. This shews his Eternity, and also the Relation he stood in, to those that were given as his spiritual Seed, in his Election. He was to be unto them *the Prince of Peace*, and their *everlasting Father*; in such a Sense as he could not be the *Father* of others, who are out of the Line of Election, who have the Devil for their Father, as Christ said to the harden'd unbelieving Jews. (Joh. 8. 44.) — Christ is said to *preach Peace, to them*

them that are afar off, and to them that are nigh (Eph. 2. 17.) that is, to all Nations whether Jew or Gentile. But alas, this *Peace* is in general rejected, as well as in general preached; and only a select Number is found receiving the *Atonement*, or believing the Gospel of Peace. We read, *Job. 1. 11, 12.* Christ came to his own, and his own received him not; but to as many as received him, to them gave he Power to become the Sons of God. Whatever Reference this may have to the Jews in particular, yet, as some think, it shews the Reluctancy there is in all, to accept of Christ, and of Peace and Life thro' him: I say, in all, not excepting even his own, those given to and chosen in him.—That Christ preached the Doctrine of *Election*, is evident from many of his Sayings. He speaks of Days of Tribulation being shortened, for the *Elects* Sake, *Matth. 24. 22.* And speaking of false Teachers, he says, that if it were possible, they would deceive the very *Elect*, *ψ. 24.*—Christ foretells the gathering of the *Elect* from all Quarters under Heaven, *ver. 31.*—And he speaks of God's avenging his own *Elect*, *Luk. 18. 7.*—What can we understand by these, and other such Passages, but that Christ preached the Doctrine of *Election*, and held it forth as a Doctrine necessary to be received by all his Followers? Accordingly what he taught concerning it, is left on divine Record, for our Instruction in this important Point.

Christ preached this Doctrine by his Spirit in the Mouths of his Prophets, tho' more darkly; but clearly and pungently, by his *Apostles*, and other the first Ministers of the Gospel. Had they kept back this Part of the Counsel of God, they had not been faithful and true to their Commission and Instructions, which they received from the Lord, when about to leave them and the World; as in *Matth. 28. 19. 20.* Surely, the *Doctrines* that Christ taught, they were to teach, as well as to observe all Things that he had commanded. Accordingly

cordingly. they did teach and preach the Doctrine of Christ, particularly in this Point of *Election* : and in their Ministry they had Christ indeed *with them*, agreeable to his Promise.— Christ also continues to preach this Doctrine by his faithful Gospel-Ministers, in Succession, from Age to Age : He is *with them* in this their Preaching, and will be with them successively, as he promised, to the End of the World. — One great Reason, I think we may safely, tho' sorrowfully conclude, of Christ's withdrawing his promised Presence and Power from us in these Churches, is, because there are so many risen in the Land, who decry and ridicule the Doctrine of Grace, particularly in this grand Point of Election, tho' so strongly asserted in the holy Scriptures. But so it was foretold by our Saviour ; *Many false Prophets, or Teachers of Lies and false Doctrines, shall rise, and deceive many.* Which proves an Inlet to the Growth of Sin and Apostacy among a professing People. It follows in the next Words, *And because Iniquity shall abound, the Love of many shall wax cold.* (Matt. 24. 11, 12.) Nor can the Devil himself invent a more artful Wile, to vitiate and corrupt the Minds, and so the Manners of a People, than to seduce their Teachers into Error, and fill their Mouths with false Doctrine.— The *Arminian* Scheme especially, as it is professed and propagated by some of our giddy *Youth*, who have lately made their Appearance among us, seems very much calculated to gratify Men's corrupt and fleshly Minds, and sap the Foundation of true Religion. We may therefore justly fear, it, is in holy Displeasure, that God has permitted the Devil to make such Use of this Artifice, for defeating all Attempts toward a further Progress of true Holiness, and the Revival of pure Religion among us.— I offer this under a deep Concern ; finding by Observation the Danger of a mighty Spread of *Arminian* Errors, among Ministers

Ministers and Churches ; and so, the Danger we are in of a growing Degeneracy, which would ripen us for most terrible Judgments, and expose us in the End to be triumphed over by the great Adversary of our Souls, with diabolical Insults. May God, of his infinite Mercy prevent it ! And may we all take Warning in Time.

The Apostle, even in the Day-spring of Gospel-Religion, found Occasion to admonish Christians, that they should shun Seducers ; for that *their Word will eat as doth a Canker, and overthrow the Faith of some.* (See 2 Tim. 2. 17, 18.) He subjoins (v. 19.) *Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his.* And the same Apostle tells us (1 Cor. 3. 10, 11.) *According to the Grace of God, which is given unto me, as a wise Master-builder, I have laid the Foundation ; and another buildeth thereon. But let every Man take heed how he buildeth thereupon. For other Foundation can no Man lay, than that which is laid, which is Jesus Christ.*—This is indeed a sure Foundation, laid in the Counsel of God from all Eternity, and ratified in Heaven with an unalterable Seal, having this Stamp upon it, *The Lord knoweth them that are his.* Did God know more in Paul's Day, or now in our Day, than he did from Eternity ? What an Absurdity to suppose this !—And what is the Difference between Fore-knowledge, & Pre-determination ? Do they not mutually imply one the other, in this Matter of Election ?—And the Grace which God giveth us in Time, is it not according to his own Purpose, and Grace given us in Christ, before the World began !—As a further Confirmation of the Truth before us ; we may observe the Apostle says (2 Theff. 2. 13, 14.) *We are bound to give Thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation* (then pointing out the Means, by which God accomplishes his Decree, the Apostle adds) *thru' Sancti-*
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fication of the Spirit, and Belief of the Truth.—Nor shall this glorious Purpose of Grace be frustrated, in any one Instance: but all that were *chosen* to Salvation, shall certainly *obtain* Salvation, in the Way that God has appointed. Hence that of our Saviour (Job. 6. 37.) *All that the Father giveth me, shall come unto me: and him that cometh unto me, I will in no wise cast out.*—These Scriptures fully prove, that all the Elect, whom God has given to Christ, shall, in Course or Succession, in their Time, be brought savingly home to him. For, as touching the Election, the Apostle says, *The Gifts and Calling of God are without Repentance,* Rom. 11. 28, 29.

The same Apostle speaking of the Apostacy of Israel, says, *God has not cast away his People whom he foreknew,* Rom. 9. 2. And having mentioned how God had reserved to himself seven Thousand Men, who had not bowed the Knee to Baal, at a Time of general Defection, in the Days of *Elijah* the Prophet, the Apostle remarks upon it, *Even so at this present Time also there is a Remnant according to the Election of Grace,* (v. 5.) and therefore such as could not fall away as others did. He observes (v. 7.) *The Election obtained; but the rest were blinded,* or left in their own Blindness, Ignorance, and Wickedness. —The Apostle carries on the Argument, v. 11. Instancing in *Jacob* and *Esau*.—It is worthy of Remark, that *Isaac* (the Father of those Twin-Brethren) who must be the Heir of the promised Blessing and Inheritance, and in whom the Line of Election ran, in Christ, according to God's eternal Purpose, was so signally typical of Christ, as to be conceived, not according to the common Order of Nature (his Parents being now past Age, and as good as dead) yet from his Loins two Manner of People must issue (Gen. 25. 25.) *Jacob* elect, and *Esau* non-elect. So, tho' Christ is said to *taste Death for every Man*, as in Virtue of his Appointment to die a Sacrifice for Sin, all Mankind have

a Reprieve from the immediate Execution of the Sentence of Death, and so a Space to repent is allow'd to Mankind in general; and in the same Sense Christ is said to be *a Propitiation for the Sins of the whole World*, (1 Joh. 2. 2.) yet the saving Effects of Christ's eternal Election and his Sufferings in Time did not indifferently respect the *two Manner of People*, Elect and Non-Elect. *His Name was called JESUS, because he should save his People from their Sins*, (Matth. 1. 21.) *Christ loved the Church, and gave himself for it*. (Eph. 5. 25.) These are called a *peculiar People*. (Tit. 2. 14.) Only these, the Seed of *Jacob* (according to the Scripture) *ever believe to the saving of the Soul*. The rest, with prophane *Esau*, come short of the *Blessing*. — Furthermore, we may observe how the Apostle introduces the Doctrine of a particular Election, in this Place (Rom. 9. 11.) *For the Children being not yet born neither having done any Good or Evil* (they were equally free from actual, tho' neither of them from original Sin, but in respect of this, both of them alike guilty and defiled: it follows) *that the Purpose of God according to Election might stand*. The eternal Purpose of God is meant here; nor can it reasonably be understood any otherwise. The Purpose of God *stands*, firm and inviolable, *from everlasting to everlasting*. And the *Election* here spoken of is not founded on any foreseen Faith or Works, or valuable Excellencies in the Persons elected, but in the meer good Pleasure of God, who *calleth those Things that be not, as though they were*, (Rom. 4. 17.) Therefore it is said, *Not of Works, but of him that calleth*. — The Apostle proceeding on the Proof of particular Election, gives an Instance of it in *Jacob* (x. 13.) *Jacob have I loved* (meaning with an everlasting Love, in his Election) *but Esau have I hated*, i. e. rejected. This Passage is introduced in the Form of a Quotation, *As it is written*: the Apostle here referring

referring to *Mal. 1. 2, 3* — *Was not Esau Jacob's Brother ? saith the Lord : Yet I loved Jacob, and I hated Esau.* — Under the Law, or Levitical Dispensation, spiritual Blessings were couch'd or comprehended in temporal Promises : and so we are to understand it here. — I know indeed, that the *Arminian Party* among us, and many others who are Enemies to this, and other Doctrines of the Gospel of Grace, professed in these Churches, pretend that this Scripture implies only a *national* Distinction between these Brethren and their Posterity, and respects the different Dispensations of Providence toward them. To countenance which Construction, they alledge the Words following in the Prophet, — *and laid his Mountains and his Heritage waste* — But here, I think, that Saying is verifi'd, *Error querit Angulos*. It's evident, that such as depart from the Truths of the Gospel, lay Hold of any Pretexts or Shews to support their Opinions, however weak and insignificant they are ; as here in the present Case is manifest. For, I suppose, all will allow, that the *Holy Ghost* is the best Expositor of his own Meaning : and *Paul*, who was under the special Influence and Inspiration of the Spirit, when purposely treating on the Doctrine of Election, quotes this very Text, and applies it, as we see, in Favour of a particular Election. Now, let any one judge, which is safest, whether to take the Sense of a Scripture from an Apostle, who *had the Spirit*, and *knew the Mind of the Lord* ; or else to pin our Faith on the Sleeves of fallible Men, who, with groundless and unwarrantable (however plausible) Pretences, endeavour to support their Error against one Doctrine of the Gospel, for fear lest they should otherwise be constrained to acknowledge the Truth of another, which would unavoidably break up their Scheme. For, if this Doctrine of a *particular Election* be owned, then the Doctrine of a

special Redemption can't be denied ; and if this be admitted, then the Doctrine of *Original Sin*, and other Doctrines connected therewith, must needs be received, which are now by some fiercely and unreasonably contested.—The *national Election* pretended don't reach the Case in Hand : for 'tis plain, the Apostle had in View a *particular Election*, and alledged the Instance of *Jacob* in Proof of it, as he was so distinguished from *Esau*.—*As it is written, Jacob have I loved, but Esau have I hated.* And this Distinction was made *before* they had either of them *done Good or Evil* ; as it was even before they had any actual Existence ; and was made by the determinate Counsel and Purpose of God from Everlasting. Herein God had an Eye to his own declarative Glory : and as this is more seen in the Election and Salvation of the Souls of Men, than in any outward Condition and Circumstances of the present Life ; hence it follows, by a necessary and unavoidable Consequence, that although (as is pleaded by our Opposers) there be a *National Election* laid in the Counsel and Will of God, according to which Men's outward Condition is determined, yet since the declarative Glory of God is more advanced in the personal Election of Souls to eternal Life, than in the pretended national Election only, this Consideration may determine the Point in Debate, and serve as a decisive Proof of the Doctrine I am defending. Certainly that is enough to put to Silence all the Cavils that can be raised against the Doctrine of *eternal personal Election*. So I verily think ; as (I trust) the Word of God is that from which I take my Defence of it, and to which I refer my Readers, as the only *sure Word, to which they will do well to take heed* ; especially if the Apostle's sharp Reprehension be duly weighed, pronounc'd in the following Part of his Argument in this Chapter.

I may further observe, the same Apostle speaks of the *Elect Angels*. 1 Tim. 5. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these Things.*—Where the *Angels* are mentioned in Conjunction with *God* and *Christ*, not as co-ordinate Agents with Them, nor as Objects of divine Worship; but as *Spectators* and *ministring Spirits*, sent forth to execute divine Orders in the World; and in particular, to *minister unto the Heirs of Salvation*, (Heb. 2. 14.) viz. true Believers, who have their Title to Salvation ensured to them in their Election, sealed to them in their Regeneration and Adoption, witnessed to them by the Holy Spirit in their Consolation; and who are bro't into the actual compleat Possession of it for ever in their final Glorification (as ~~before~~^{might be} shewn particularly from Rom. 8. 29, 30.) *Which Things the Angels desire to look into.* (1 Pet. 1. 12.) Not able to comprehend, they still continually contemplate these Things, and admire the Displays of God's unsearchable Wisdom, Grace, and other Perfections, shining forth in the Redemption by Christ. For these Things they do, and will to all Eternity, praise God, with their seraphic Voices, in sweetest Consort. To this blessed Work they were eternally destined, in the Counsel of God. They are called *Elect Angels*, partly on that Account, and partly in Way of Characteristick, to distinguish them from the *Angels that sinned*, and *fell into Condemnation*, who are *reserved in Chains of Darkness to the Judgment of the great Day*. Multitudes of Angels fell, and remain under Sin and Misery: whether the greater Part, or not, none can tell. In Opposition to these, they which stood, are called the *elect Angels*. The *heavenly Host*, how many soever, are a *Remnant according to the Election of Grace*. And their Confirmation was according to the *eternal Purpose of God*. The *Election obtained*, and the rest (suffer'd to fall from their first Estate) have been
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been *blinded*, and perishing in *Darkness* unto this Day. In this Respect the Case is parallel between *Angels* and *Men*: There are *Elect*, and *Non-Elect*, among both Species of rational Creatures. And why it should not be as consistent with the Honour of God's Attributes, to permit Multitudes of *Mankind*, to go on in Blindness to their final Perdition, as to let Multitudes of *Angels* do so, I leave to the impartial Judgment of intelligent and serious Enquirers.

This and other Doctrines which *Paul* delivered, we have confirmed by *Peter's* Testimony; as we find it in 2 *Pet.* 3. 15, &c. Where he gives a high Commendation of *Paul's* superiour Attainments in the Knowledge of divine Mysteries in general, and of the Doctrines of the Gospel in particular; and in this his dying Testimonial, he witnesses to the Truth of what *Paul* had written on these Heads, intimating that *his* Writings are of equal Authority with the other Parts of *holy Scripture*. The Passages have been above referred to; but I shall now repeat them, with some Observations on them. They are these—*Even as our beloved Brother Paul also, according to the Wisdom given unto him, hath written unto you; as also in all his Epistles, speaking in them of these Things, in which are some Things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own Destruction. Ye therefore, Beloved, seeing ye know these Things before, beware lest ye also being led away with the Error of the Wicked, fall from your own Steadfastness.*—Surely, if *Paul* had advanced any Errors in Doctrine, contrary to the true Christian Faith then received and professed by the true Followers of Christ, *Peter* (as I have already observed) having lived with Christ, when he was here in the Flesh, one of his Family, a leading Person among Christ's Disciples, and under his immediate oral Instruction, as well as having received extraordinary Measures

Measures of the Holy Ghost after Christ's Ascension, and so being under all possible Advantages to know the Mind of Christ; I say, *Peter*, in the Case supposed, would undoubtedly have contradicted *Paul*, and perhaps dealt with him in some such Manner as he did with *Ananias* and *Sapphira* in another Case. Whereas now, on the contrary, we find him highly applauding his Brother *Paul*, and confirming the Doctrines he had taught in his *Epistles* (that of Election, among others) as being taught by him according to the Wisdom given to him, i. e. from above, even from Christ? 'Tis as much as if he had said, *Paul* knew the Mind of Christ, and Christ spake by him. And we may observe, how he takes Notice of there being among the Things written by *Paul* in his *Epistles*, some Things hard to be understood, which the Unlearned & Unstable wrest, as they do also the other Scriptures, unto their own Destruction. He makes *Paul's* *Epistles* to be of the same Authority with the other sacred Writings; and those that wrested the Doctrines contained in them, hard to be understood, he speaks of as doing this to their own Destruction; and it may be added, they do this often to the Destruction of others, as well as to the Dishonour of the Gospel; since 'tis commonly the Case, that many follow their pernicious Ways (both of thinking and acting) by reason of whom the Way of Truth is evil spoken of. (2 Pet. 2. 2.) Well therefore does the Apostle warn them to be upon their Guard, lest they should be led away with the Error of the Wicked, and fall from their own Steadfastness, in the Doctrine they had been taught. It is observable, that as the Apostle *Peter* enter'd on this Vindication of the Doctrines delivered by *Paul*, with an Exhortation to Christians to keep themselves without Spot and blameless, respecting their Sentiments in Matters of Faith, as well as Practice, he also concludes it with a like Exhortation, in Words fitly spoken, which are like Apples of Gold in Pictures

Pictures of Silver : inculcating the Necessity of being well *established* in the true *Gospel-Faith* ; as it is (on the one Hand) the greatest Security and Defence against *the Error of the Wicked*, in *wresting the Scriptures to their own Destruction*, so (on the other Hand) the best Evidence for us, that our Belief is not built on the fluctuating sandy Foundation of human Authority, or the vainly pretended Strength of human Reason ; but on the sure and unfailing Foundation of divine Authority. For true Believers *are built on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.* (Eph. 2 20.) When established on this Foundation, then (and then only) can our Faith be *the Faith of God's Elect*.

I had much more to say on this Subject ; and particularly by way of Answer to some Objections : but having sufficiently proved my Point (as I apprehend) and done it more largely perhaps than was really needful, I forbear saying any Thing more upon it ; and pass now to consider another Point, much controverted at this Day.

Of ORIGINAL SIN.

III. I Shall endeavour, according to my best Light, to explain, confirm and vindicate the commonly received Doctrine of *Original Sin*.

I look upon this to be indeed a *Scripture-Doctrine*, and one great Branch of *the Doctrine which is according to Godliness* ; very necessary to be known and believed, and therefore well worth our enquiring into. As this seems to be the Doctrine most eagerly struck at, and virulently oppos'd by many, in the present Age, I propose (by divine Grace and Help) to take the more Pains in the Consideration of it, and in the Examination of those Pleas and Objections that have been started against it.

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The Doctrine of *Original Sin*, as it has been commonly received among *Protestants*, and generally professed in the Christian Church, conveys to our Understandings true Scripture-Ideas of Man's primitive State, of the divine Transactions with him, of the Law given him, of the special Discipline of Trial he was put under, and of his Transgression, whereby he fell into a State of Sin and Misery, and plung'd his Posterity into Guilt and Ruin. The first Man *Adam*, tho' originally an innocent and holy, yet a mutable Creature, being left to the Freedom of his own Will, was by Temptation of the Devil seduced to sin against God, in *eating the forbidden Fruit* : So he lost the Image and Favour of God, and fell under the Curse of his broken Law. Thus human Nature was corrupted and poisoned in the very Fountain. *Adam* being the natural and moral Head of Mankind, so *we sinned in him*, and fell *with him*, in his first Transgression.— Not that *Adam's* Posterity are held to have actually committed the very Sin, that he did ; as some misrepresent our Opinion, in order to bring an Odium upon it, as absurd and ridiculous, and to raise Prejudices in weak Minds against the Doctrine of Original Sin, as repugnant to Truth, and inconsistent with the Nature and Reason of Things. But we utterly disclaim such a Sense of the Doctrine ; and only assert it in another Sense, quite different from that. For according to us, it means or intends no other than that *Adam's* Posterity being virtually contained in him as their natural Head, and morally connected with him as their federal Head by the just Appointment of God, and so according to this Constitution of Things they being to stand or fall together with him ; hence, *Adam* having sinned & fallen, the Guilt of his Transgression is imputed, and from him a depraved Nature is derived to them. — This is the Doctrine we maintain ; and think to be the true

Scripture-Doctrine on this Subject. We think it plainly revealed in the Bible, both in the Old Testament and the New ; in some Texts more directly and expressly, and in Multitudes of others by the strongest Implication. Neither can we account for the *Baptism of Infants*, who actually have done no Good or Evil, but upon this Hypothesis. Nor indeed without this Supposition can we account for the Doctrine of a *Saviour of Infants*, for the Doctrine of Christ's being the second *Adam*,—or for a great Part of the Doctrine taught us in the Gospel.

I am very well aware, there is passing about among us, and by some much cry'd up, a Book on this Subject, lately written by Mr. JOHN TAYLOR of *Norwich in England*, which explodes this Doctrine, and vehemently pleads for the contrary Opinion. I purpose therefore to examine this Author's Sentiments, on the several Particulars that will come under Consideration, in the Proof of the Doctrine of Original Sin, which he and his Followers deny.

It may perhaps be Matter of Speculation and Amusement to some, that One, the meanest of my Order, so unqualified as I am, should make an Attempt to encounter the (present) Champion of the adverse Party. However, my Dependance is on the GOD of all Grace, and on *the Sword of the Spirit, which is the Word of God* : a Piece of Armour, which when wielded by Faith, has sometimes *stop'd the Mouth of Lions*, and *turned to Flight the Armies of Aliens*. I know, the almighty and only wise God can work by unlikely Means, by Instruments the weakest, and in Appearance insignificant for so great and important a Purpose, as the Advancement of his Glory, by the Defence of his Truths, and the Establishment of his People in
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the Faith ; which, I trust, is my sincere and principal Aim in this Undertaking.

There are, in general, but three Things, I apprehend, worthy of special Remark, in the whole Run of Mr. *Taylor's* Objections and Arguings against the Doctrine of *Original Sin*.— The first is what relates to ADAM's *primitive* State : the second, to his *Fall* from that State : the third, to the *Consequences* of his Fall, as it affected his *Posterity*. On all which Heads, I find, his Sentiments differ very widely from mine, and from the common Opinion. Let us enquire, whether they are founded on the Word of God, or justifiable by Scripture, the Rule of Judgment in these Matters. In shewing my own Sentiments, and enforcing them, I shall have Occasion to examine and refute his ; which I hope to do sufficiently from Scripture, and Arguments grounded thereon.

1. As to the *primitive* State of *Adam*, I think, we have abundant Grounds and Reasons from Scripture, to believe, it was a State of *Knowledge*, and of *Holiness*, and of *Happiness*.

The Account given us in the first Chapter of *Genesis*, concerning ADAM, and the Marks of *Distinction* put upon him from all the Works that God made in the Beginning, may sufficiently convince every unprejudiced Mind, of *Adam's* surpassing Excellencies above all the Works of the Creator's Hand, in this lower World ; which by his infinite Power and Wisdom he produced into Being, in their several distinct Kinds and Forms, and for their various Functions, Ends, and Uses, with (as it were) a *Word's* speaking. As, when God said, *Let there be Light*, accordingly *there was Light* : and so, of the rest of the Creation. — And all this for *Man*, who was therefore made *last* of all, after all other Creatures were made and fixed in their several Orders of Being, and prepared, in their several Situations, for

his Comfort, Ease, Delight, Benefit and Honour; whereby he was immediately raised to a superior Pitch of Happiness and Glory. — And whereas the other Creatures that God made at first, came into their distinct Existences and Operations by an almighty *Fiat*, as the meer Effects of God's sovereign commanding Power, when he came last of all to make *Man*, it is represented as if a deliberate and solemn *Consultation* were held in Heaven, on this grand Affair, by the Persons in the glorious Godhead. Now it is not, as before, *Let there be Light*, &c. So, God *commanded*, and it was done. — But now, in order to the Formation of the noble Creature *Adam*, a *Consultation* must be held. For thus the History of the Matter is introduced, *Gen. 1. 26. And God said, LET US make Man, in our Image, after our Likeness.* — No Marks of the like Deliberation, as we find, were on any of the foregoing Parts of the Creator's Workmanship. The Creature, *Man*, must be formed by Counsel, being to be eminently a God-like Creature, the Epitome and the Top of the visible Creation, and the next End and Lord of the other Works of God here below: And accordingly furnished, we may well suppose, with all those superiour Endowments of Mind, with that Rectitude of all his Faculties and Powers, and with that Largeness of Capacity, which became his Rank in the Creation, and which might in every Article, qualify him, as a fit Agent, with a perfect Freedom and Pleasure of Soul, to serve and glorify his Maker; and without staying for any further gradual Acquirements or Improvements, (as is now common among Men) to enter immediately upon the Discharge of his high Trust, and the Care and Government of this lower Universe. As nothing is too hard for God to effect, and none can obstruct his Purpose, accordingly *Adam* came into Being, without Delay, and such a Being, as was every way answerable

to what had been projected and decreed by the sacred TRINITY. Therefore it is recorded, *Gen. 1. 27. So God created Man in his own IMAGE ; in the IMAGE of God created he him.*—The *Image* of a Thing, we know, is not the *Thing* it self, but something that carries a *Resemblance* of it ; or a *Likeness*, by way of Comparison, to the Object it is liken'd to. Agreeably, we read, *Gen. 5. 1. In the Day that God created Man, in the LIKENESS of God made he him.* This *Likeness* or *Image* of God, in which Man was made, consisted principally in the *Soul*, which God formed in him ; as it is spiritual, invisible, immortal, and endowed with the Faculties of Understanding and Will, whereby he was capable of knowing and chusing Good, and refusing Evil ; and in the moral *Purity* and *Rectitude* of these his essential Powers, habitually inclining him to, as well as fitting him for, the true Business and End of a human Being, particularly in such a Situation as he was placed in at first. God, that *formed the Spirit of Man within him*, created it a *right Spirit*, having that Light, and Wisdom, and Holiness, as made him appear a lively *Image* of his Maker ; resembling Him in his moral Perfections, and qualify'd to represent Him in his moral Government, by exercising a wise and just Dominion over the Creatures in this lower World, committed to his Charge : and thus *by Nature* qualify'd and disposed to serve God in Righteousness and true Holiness.—Such were the Things (according to my understanding of it) wherein primarily consisted the *Image of God*, in which Man was at first created. And he had this distinguishing Glory, to bear the Divine *Image* free from the least Tincture of Sin, or Darkness or Disorder : therefore was *happy* in his Make and natural State, as he first came out of the Creator's Hand.—What *Moses*, in his History of *Adam's* Creation, primarily meant by the *Image* or *Likeness* of God,

I think, we may sufficiently learn from the Writings of the Apostle *Paul*; where he speaks of Men's being transformed by the renewing of their Mind, (Rom. 12. 2.) of their beholding as in a Glass the Glory of the Lord, and being changed into the same Image from Glory to Glory, even as by the Spirit of the Lord, (2 Cor. 3. 18.) Of their putting on the new Man, which after God is created in Righteousness and true Holiness, (Eph. 4. 24.) or, as it is expressed elsewhere, which is renewed in Knowledge, after the Image of Him that created him. (Col. 3. 10.) The Knowledge of renewed Souls is not a meer speculative and lifeless, but a vital efficacious Knowledge. *This is Life eternal, that they might know thee the only true God.* (Joh. 17. 3.) *They that know thy Name, will put their Trust in Thee.* (Psal. 9. 10.) This Knowledge is thought to be put for Faith, by the Prophet, (Isai. 53. 11.) And Obedience is made the Test or Proof of a right and true Knowledge. (1 Joh. 2. 3.)— Such at first was *Adam's* Knowledge; a lively, active, fiducial, obediential Knowledge,— *after the Image of him that created him.* A Knowledge suited to guide and quicken him in the Exercise of the Principles of *Righteousness and true Holiness*, implanted in his Nature, when God created him. He was *alive unto God*, the first Moment he began to breathe. *And so it is written, The first Man Adam was made a living Soul,* (1 Cor. 15. 45.) a living Soul in the moral, as well as natural Sense. He had a *pure Mind & Heart*, under a holy and heavenly Bias, fitted for and inclined to Divine Contemplation, Communion with God, and Obedience to Him. As the chief *End* of Man is to glorify God, and enjoy Him for ever, so Man at his Creation had a Bent in his Nature to this his End.

Let us now hear what Mr. *Taylor* says in Opposition to these Sentiments. Indeed, I don't think it worth my while, nor the Reader's trouble, to hunt after and
reply

reply to every minute Objection of his, that may be scattered thro' his voluminous Book ; but will repair immediately to the Place where he professedly treats on the Subject of *Original Righteousness*, and here singling out what he seems to lay the greatest Stress upon, I shall encounter him where his Strength appears to lie chiefly : in doing of which I shall confirm and illustrate the Proof already offered, and perhaps advance some further Proofs of the Doctrine I am defending.

In his *Supplement*, SECT. viii. Page 148. Mr. Taylor thus represents and remarks upon our Doctrine concerning that moral Rectitude, in which the first Man was created. " These Principles or Image of God " were created with Adam. " The Meaning " [i.e. according to Calvinists] " is not, that Man was created with " such Powers as rendered him capable of *acquiring* " Righteousness & Holiness : but he was *made* in this " Image of God ; an Inclination or Propensity to " Holiness was *concreated with him*, was *wrought into* " *his Nature* when it was produc'd ; and *belong'd* to " it, I suppose, like a natural Faculty or Instinct. " Now this *Original Righteousness* stands thus in the " Scheme of *Original Sin*. When *Adam* sinned, he " lost this concreated moral Rectitude, I suppose, just " as if he had lost some natural Power ; for Instance, " the Faculty of Sight, &c."—Upon this I observe, Mr. Taylor seems to know nothing of any Holiness but what is *acquired*, and has no Notion of an *Inclination* to Holiness, *wrought into the Nature of Man*. But verily if we believe the Scriptures, there is such a Thing as a *Principle* of Holiness, which is not a meer human *Acquisition*, but a Divine Infusion ; the Result of a special Operation of God. In Regeneration, there's an Inclination or Propensity to Holiness *wrought into the Nature of Man*, by the Power of God : and why

why the Case of *Adam* at his Creation should not be much alike, I desire to hear some good Reason. As Man is now, in his fallen State, we are assur'd, that *except he be born of the Spirit, he cannot see the Kingdom of God*, (Joh. 3. 3.) And tho' it be Men's Duty to *follow Holiness*, in the diligent Use of the Means of Grace, yet none can *acquire* it meerly by their own Endeavours, however constantly and industriously they pursue it. Hence that peremptory Conclusion of the Apostle, (Rom. 9. 16.) *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy*. And agreeable is that, (Eph. 2. 8, 10) *By Grace ye are saved, through Faith; and that not of your selves: it is the Gift of God. — For we are his Workmanship, created in Christ Jesus unto good Works*. So, *Adam* was God's *Workmanship, created unto good Works*; having a Propensity to Holiness wrought into his Nature, at his first Creation. And I humbly suppose, if our Author had rightly understood the Doctrine of the New-Birth, or had at the Time been under the genuine Feeling and powerful Impressions of true Holiness in his own Heart, he would have treated a Subject of such Moment, and so nearly concerning the great Creator's Honour, as this of *Original Righteousness*, with more of Caution and Reverence, than he seems to have done; when he intimates his Opinion to be, that Holiness is "a mere adventitious Quality, which is acquired by the right Application of a Man's natural Powers;" and that "Man was only created with such Powers as render'd him capable of acquiring Righteousness & Holiness;" and when upon the Supposition of a Propensity to Holiness being concreated with Man, he "supposes it to belong to his Nature, like a natural Faculty or Instinct;" so that, "when *Adam* sinned and lost this concreated moral Rectitude," he supposes the Case, in the Scheme of *Original Sin*, to be "just as if he had lost some natural Power;

“ Power ; for Instance the Faculty of *Sight*, &c. Con-
 “ frequently the Nature of all his Posterity comes into
 “ the World, like his, destitute of this Image of God,
 “ as if we had been born *blind* in Consequence of *A-*
 “ *dam’s* losing his *Sight*.” Whereas, according to
 Mr. *Taylor’s* Scheme, it seems, “ When *Adam* sinned,
 “ his Nature might lose Nothing but *his own* Inno-
 “ cence ; and, consequently, *our Nature in him might*
 “ *lose nothing at all.*” (Pag. 149.)—Thus, he amuses his
 Reader, and derides the Doctrine of *Original Righte-*
ousness, as well as of *Original Sin*. He ridicules the
 Notion of *Adam’s* *created* Holiness, as an idle Fiction :
 and since *Adam*, by his Transgression, fail’d of *acquir-*
ing Righteousness, which (according to him) is and
 always was a mere adventitious Quality, he explodes
 the Notion of an *Original Righteousness*, as a vain Im-
 agination, or Whim of those he opposes. But
 surely the Text is plain, that *Adam* was created *in the*
Image of God : and by comparing the New-Testament
 with the Old, it is plain, that the *Image of God*, in-
 stamp’d on *Adam* at his Creation, consisted in *Know-*
ledge, Righteousness and true Holiness : So that his in-
 tellectual and moral Make and Qualifications were
 every way agreeable to God’s Purpose in his Creation,
 and such as perfectly fitted him to answer God’s De-
 sign in placing him in the happy and exalted Station
 he at first sustained.—But the precise *Degree* of Per-
 fection, in the *Likeness* of his Maker, which *Adam*
 was raised to, and the particular *Modus* of the divine
 Communication thereof, must be left among the *Secret*
 Things that belong to God, and which it is Presump-
 tion for us to go to pry too critically into : tho’ I can’t
 but think it an intolerable Insult on the Wisdom and
 Goodness of the Creator, utterly to *deny* any such Thing
 as the *moral Image* of God in stamp’d on *Adam* at his
 first Creation. Methinks, it may justly silence all

such bold Pretences, as those advanc'd by this Author and his Adherents, if we do but consider, that in *Wisdom* God made all his Works; and in particular, *Man*, the last and chief of his Works in this lower World. His Body was *fearfully and wonderfully made*, a curious Fabrick rais'd up out of the *Dust of the Ground*, and animated for vital Actions: for God *breathed into his Nostrils the Breath of Life*; and *Man became a living Soul*. (Gen. 2. 7.) With a Body very curiously and mysteriously wrought, he had a *Soul*, still 'more wonderfully formed, and united thereto, so as to constitute one *Person*; who, from his better Part, is denominated a *living Soul*. Hence that Remark in fore-cited 1 Cor. 15. 45. *So it is written, The first Man, Adam, was made a living Soul*. And this, not meerly in regard of *sensitive* Life, but also of *rational* or *intellectual* Life, and undoubtedly of *moral* or *spiritual* also. There was the sacred Stamp of God's moral *I-mage* upon *Man*, the first Moment he existed. We read of *Jeremiah*, that *before he came out of the Womb, God sanctified him*. (Jer. 1. 5.) And we must allow this to be applicable (not in a meer relative, but a moral Sense) to many other *Infants*, as well while in the *Womb*, as before they come to Years of Discretion: Or else how can it be true, what our Saviour assures us of, that *of such is the Kingdom of God*? How can we suppose, that any *Infants*, born or unborn, ever see the *Kingdom of Heaven*, unless God *sanctify's* or regenerates them? For the Scripture says expressly, *Without Holiness no one shall see the Lord*. (Heb. 12. 14.) And how peremptory is that Declaration of *Christ* (before-cited) *Verily, Verily, I say unto thee, Except one be born again, he cannot see the Kingdom of God*! — Now, why mayn't we as rationally suppose *Adam*, even at his first Creation, *begotten of God*, so as to be a *Partaker of the Divine Nature*, in it's moral Attributes? *Luk. 3. 38.*
Adam,

Adam, *which was the Son of God.* And so *his Son*, that he bore his *Image* in moral Respects, as much as any Child does that of his Parent, in natural Respects. It's said of *Adam*, that he was *the Figure* or *Type* of *Him that was to come*, i.e. of the Messiah. (Rom. 5. 14.) And therefore the One is call'd *the first Man*, and the Other *the second Man*, (1 Cor. 15. 47.) or (as in *ψ. 45.*) One *the first Man Adam*, and the Other *the last Adam*. Now, as there is always some Correspondence between the *Type* and the *Antitype*, we may reasonably suppose, these two *Adams* agreed in this, that from the *Beginning* they were both *holy*, after the Image of God, their heavenly Father. The Scripture expressly speaks of *Jesus* as God's *holy Child*; and the Angel, in his Prediction, uttered to the Virgin *Mary*, describes the Fruit of her Womb in those Terms (Luk. 1. 35.) *That holy Thing which shall be born of thee*.—So that we must conclude, that *Jesus* was *holy* in his very Conception and Birth, even from the first Moment of his Existence. And why then mayn't we rationally suppose, that the *first Man*, which is the Figure of the *second*, was also *holy* in the very Instant of his Creation? Surely we may well think, that *Adam*, as he came originally out of God's creating Hand, was *conformed to the Image of his Son*, in real and true Sanctity.—It is strange and somewhat unaccountable, that this Author, and others taking Part with him, should attempt to debase, and so contemptuously treat, the shining Beauty and Perfection (in Kind) of that *Righteousness* and *Holiness*, with which *Adam* in his Creation was furnished and adorned; while they suppose it like a mere *Instinct* in Nature, which even the Brute-Creatures are endowed with.

However, it must be owned, he has acted a *politick* Part in labouring to *depreciate* original Righteousness; as evidently foreseeing, that if he had owned our Doc-

trine on this Head, in its just Latitude, then his Objections against *Original Sin* would lose much of their Force, if not be quite destroyed. He appears aware of this, by what he observes (Page 149.) "*Righteousness* must be suppos'd [i.e. upon our Scheme] *natural* to *Adam*.—Otherwise (says he) when *Adam* sinned, his Nature might lose Nothing but his *own* Innocence; and, consequently, *our* Nature in him might lose Nothing at all: and so the Doctrine of *Original Sin* would fall to the Ground. Thus the whole Scheme of *Original Sin* has a necessary Dependence upon *Original Righteousness*."—Altho' I understand what Mr. Taylor says against his Opponent here as running in a *sarcastical* Strain, yet it plainly imply's a Concession, that if our Doctrine of *Original Righteousness* be true, then so likewise must be our Doctrine of *Original Sin*. Therefore, to overthrow the Scheme of *Original Sin*, he labours to invalidate the Proofs of *Original Righteousness*.

He observes, "The Proofs brought to support it, are no more than *four*,"—which he cites.—But before I examine what he has offered on these, I would premise, that he is mistaken, if he thinks those *four* (or rather *five*) Texts he mentions are *all* the Scripture-Proofs we can bring to support the Doctrine of *Original Righteousness*. For I have already quoted several *other* Texts, which perhaps may be as much to the Purpose as those he has thought fit to single out: and I will now mention a Text or two *more*, that at present occur to my Mind, which I suppose will corroborate the Point we are upon, by at least a fair and undeniable Consequence, and in strict Connection with other Parts of Scripture.

The first is that in *Gen. 1. 31. God saw every Thing that he had made, and behold it was very good.*—It has already been remark'd, that *Adam*, according to the holy

holy and wise Determination of the ever-adorable blessed Trinity, must be made in the *Image* and *Likeness* of God (y. 26.) and that the divine Counsel in this Regard was actually accomplished, (y. 27.) Which is not to be wonder'd at, as the Work was *His*, who is the Lord God *omnipotent*, and *omniscient*.—We must needs think therefore, that *Man*, made in God's own Likeness, is included in this general Account concerning the Creation; *God saw the Works he had made, and behold, all was very good.* They all, in their several Kinds, were most exactly suited to answer the Purpose of their Creation, and just such Creatures as were fit to come out of the Hands of a holy, wise, and good Creator. They were Effects every way answerable to the Excellency of their Divine Author, who is the Fountain of Glory, Purity, and Perfection, the Father of Lights, in whom is no Darkness at all. Well might all that such a Being produced immediately by his own creating Hand, be pronounced *very good*. This was uttered before *Sin* entred into the World, and presently upon the Formation of *Man*, by whom it afterwards entred. We must conclude *Man* therefore to be comprehended in that approving Sentence, pass'd on the whole Creation. This Text proves, that *Man* among others was pronounced *very good*, in his Kind, free from all Sin and Evil, without Blot or Blemish, or the least Defect in his Nature as a moral Agent. Truly, according to the Revelation we have given us of his Creation, we have Reason to think *Man* the most exalted, refined, and glorious Piece of Workmanship, among all the Works in this lower World, which God pronounced *very good*.—I insist on this, the rather, because of this Objector's Endeavours in his Book to detract from *Adam's* Character, so plainly declared in Scripture: particular Instances whereof I purpose

pose to take Notice of, in some Remarks that may follow in their Course.

It argues a super-eminent Dignity and Excellency in *Man*, above the rest of the Creatures in this lower World, that *the Lord God planted a Garden in Eden*, for his Use and Delight; *and there he put the Man whom he had formed, to dress and to keep it; and out of the Ground made the Lord God to grow every Tree, that is pleasant to the Sight, and good for Food; the Tree of Life also in the midst of the Garden, &c.* withal giving him Liberty to eat freely of every Tree, excepting only one, for a special Reason. (Gen. 2, 8, — 15.) Indeed it appears by this Account, that Man was not originally allowed to indulge himself in *Idleness*, tho' surrounded with such a Confluence of all necessary and delightful Enjoyments. But then, under the Blessing of God, his *Business* would be his *Pleasure*, and not a Toil & Weariness, as 'tis now; and a glorious Harvest would have followed his Labours, had he never sinned. His Place and Habitation was already furnished with every Thing for his Comfort and Honour. A *Garden* was prepared beforehand to receive and entertain him; and all the inferiour Creatures ready with their joyful Acclamations to welcome their subordinate *Lord*, to submit gladly to his Government, and yield their All, without any Restraint or Reluctance, to his Use & Service.—Such additional Marks of God's Favour were bestow'd on *Man*, to raise his Admiration of the great Creator, and excite him to the highest possible Acts of Adoration, Praise, and Obedience.—The *Angels* of Heaven took Notice of the Riches of God's Goodness to *Man*, with Admiration and Thanksgiving. *The Morning-Stars sang together, and all the Sons of God shouted for Joy.* (Job 38. 7.)

It argues *Man's* being at his Creation endowed with noble Capacities for Government, that he was immediately

ly possessed of an *universal Dominion* over this sublunary World. He could be fitted for this by nothing short of great *Understanding & Wisdom*, and an habitual *Rectitude* of his Will, Appetites and Passions. In intellectual and moral Endowments, methinks, he must be little inferiour to the *Angelick* Intelligences above; else how could he be capable of immediately acting as (under God) the supreme *Lord* of the Earth, and of all its Inhabitants? Hence that in *Psal.* 8.5,6. (speaking of *Man*, with an Eye, it's thought, especially to his first Estate) *Thou hast made him a little lower than the Angels: and hast crowned him with Glory and Honour: Thou madest him to have Dominion over the Works of thy Hands; thou hast put all Things under his Feet.*—In point of Government, Man bore the Image of Divine *Sovereignty*: But surely he could not be fit for this without having upon him also the Image of Divine *Wisdom, Righteousness, and Holiness*. If *Adam* was such a *Sceptick* in Religion as our Author insinuates, so unsettled in Principles, without any moral Bias, and having his Religion to seek; how could it become the wise Creator to put such ^{an} unfit Person in immediate Possession of the Government over this whole lower Universe?—And if he was such a mere *over-grown Babe*, such a very *Child in Understanding*, as is insinuated, how could he be immediately capable of exercising this Rule or Government, that was committed to him as soon as he was made? We can't reasonably but suppose him, in the Day he was created, fully qualified to act up to the *grand Trust* reposed in him.

That none may be drawn aside from the Truth, by giving Heed to vain seducing Words, I shall here produce a Specimen or two of *Adam's* superiour intellectual Endowments; which prove that the *Image of God* shined in him, with respect to *Wisdom and Knowledge*, if not also with respect to *Righteousness and Holiness*, which

which are joined together in Scripture, to illustrate the Divine Likeness in Man. *Adam's* extensive Knowledge and clear Understanding in the Nature of created Objects, appears from the Account given us in *Gen. 2. 19, & 20.* It is said, God brought the Creatures unto *Adam*, to see what he would call them; to make an Experiment of his Knowledge, to give a Proof of his Superiority in Wisdom, and of his Dominion over these lower Creatures, and leave a convincing Evidence to After-Ages, of God's having put his Image upon him, in the Day he was created. For according to the Order of Things in the History, this *Trial* was made of him the very first Day he existed, and before *Eve* was created. It follows, *And whatsoever Adam called every living Creature, that was the Name thereof.* He shewed his Authority over them, in thus imposing Names upon them; and he shewed his great Capacity of Mind, that he could fit distinct Names to such a Variety of Creatures: for doubtless every one was called by a *right* Name, answerable to its Nature, and Use, and Rank in the Creation. *Adam* was not guilty of so much as one *Misnomer.* But what he called every one, *that was its Name*, its true and proper Name; not only the Name it was to go by, but what was suited to it, and probably served to exhibit its special Quality and End; and every one would have answered to its Name, and in a way agreeable to that, done Homage to Man, its subordinate Master and Owner, had not Sin spoiled the Harmony of the Creation. However, it appears, that upon this Review of the Creatures, *Adam* could find none among them all fit for him to call his *Associate*, or name his *Fellow.* Hence it follows, in the Story; *Adam gave Names to all Cattle, and to the Fowls of the Air, and to every Beast of the Field: But for Adam there was not found an Help meet for him.* Not one found among 'em all, that bore such a *Likeness and Image*

Image of God, as Man did ; not ~~one~~, that was judg'd suitable for a *Companion* to him ; not one, that was a fit *Match* for him, to be found among all the numerous Tribes of Creatures, which were presented to him, to see what he would call them. Among them all, he found not one fit for him to call by the Name of *Wife*. Some suppose it to be the *Man's* own Reflection upon the Experiment he had made ;— But for Adam there was not found an *Help meet* for him : tho' it's generally thought to be God's Judgment upon the Case.—And accordingly the Lord proceeded immediately to form another Creature, that should be a *meet Help* for the Man : as we have the Account in the following Part of the same Chapter, (y. 21. &c.) Where, it appears to me, we have a farther Specimen of Adam's superior Knowledge. God having, for wise Reasons, caused a deep Sleep to fall upon Adam, did, while he lay in this Posture, make a Woman, and then brought her to the Man. No sooner did Adam see her, but he instantly judged her an *Help meet* for him ; and received God's Gift, in such a suitable Companion, with Gratitude and Affection, gladly subjecting himself to the Law of Marriage, expressing a sacred Pleasure in declaring this Divine Institution, and in the Prospect of its taking Place thro' future Ages. Gen. 2. 24. And Adam said, *This is now Bone of my Bones, and Flesh of my Flesh* : [He presently discerned her to be his second Self, and such a *meet Help* as he could not find among all the Creatures : And looking on her as given him, he acts his Authority in putting a Name upon her, as he had done on the other Creatures, pointing out her Nature, her Sex, her Original and End.] *She shall be called Woman, because she was taken out of Man. Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife ; and they shall be one Flesh.*—Thus he intimates how he look'd on the Woman as not only made

made of the Man, but *for* the Man, and design'd for the Propagation of the human Species ; and declares how he look'd on the Bond of *Marriage* as most nearly uniting the Man & Woman, and bringing them into a Relation *transcending* even that between Parents and Children ; insomuch that they *twain* become *one Flesh*.—He well understood the Nature, Obligation, and Ends of *Marriage* ; and by the Manner of expressing himself, as he speaks in the future Tense, *Therefore shall a Man &c.* he appears to respect *Posterity* in what he declares concerning *Marriage*, laying it down as a *Law* to all coming Ages, and foretelling the Regards that in future Times should be paid to it. This Saying of *Adam* was quoted and confirmed by Christ, the second *Adam* ; as we read, *Matth.* 19. 4,—6. and *Mark* 10 6,—9. And the same is alluded to by the Apostle, 1 *Cor* 6. 16. and *Eph* 5. 30, 31.—Now this Fact, according to the Tenor of the History, was in the very *same Day* that *Adam* was created. How the Man came by this his Knowledge in this Case, is a Question not much to the Purpose, as I apprehend : for whether it was *concreated* with him (an innate Idea, as it were) or *infused* into him after his Creation, it comes to much the same Thing in this Controversy : for he had it the very Day he came into Being, and did not *acquire* it by a Series of Enquiry, Study, Observation, and Experience. — Will any then pretend, after all this, that *Adam*, as he was first created, was destitute of *Wisdom* and *Knowledge* ! It's truly surprizing, to see what Pains Mr. Taylor has taken, to make the World believe, that *Adam* in the Beginning was but a *mean Man*, and inferiour to many of his Posterity : notwithstanding that in the self-same Day wherein *Adam* was created, he shewed, in the Instances mentioned, such a wonderful Degree of Sagacity and Penetration, such an extensive Knowledge, and so clear an Understanding

standing in the Cases we have been reviewing. It's plain, he shined with the *Image* of God upon him in this Article of *Knowledge*.—I will add here, there can be no reasonable Doubt (I think) of his having equal *Knowledge* of his whole *moral Duty*. Every one now that is a *new Creature*, has *God's Law* put into his *Mind*, and written in his *Heart*. (Heb. 8. 10.) So doubtless had *Adam* at his first Creation. He did not need to be transformed by the *Renewing of his Mind*, before he had fallen; or to have *God's Law*, by such a supernatural Act of Divine Grace, put into his *Mind*, and written in his *Heart*. He had it stamp'd upon his *Mind* and *Heart* originally. He possess'd the Principles of Religion and Virtue as early as he did the Principles of Reason and Conscience. The moral Law is a Transcript of *God's Wisdom*, Holiness, Righteousness and Goodness: and in its first Edition, 'twas engraven on the *Mind* and *Heart* of *Man*; who is said to be made in the *Likeness of God*, as *God's Law* was within his *Heart*, in the Day that *God* created him. As he came first out of the Creator's Hands, he knew himself to be under a *Law* to *God*, knew the moral Rule he was under, and delighted in the *Law of God* after the inner *Man*, from a Principle of Holiness in his Nature.

I will here offer several Reasons more particularly, why I think *Man* at first made holy and righteous. We may argue this,

(1.) From the Privilege of *Communion* with *GOD*, which *Adam* was immediately admitted to, and the *Freedom of Access*, he enjoy'd in his first Estate. In the Day that *God* created *Man*, He entered into a *Covenant* of Life with him, upon Condition of perfect Obedience; especially trying him by a particular positive Prohibition, restraining him from eating of the *Tree of Knowledge of Good and Evil*; which was forbidden him upon Pain of Death.—This is com-

monly call'd the *Old Covenant* or *Law of Works*. It was a *Law which could have given Life*, had Man fulfilled it; which he was then capable of doing. In that Case, *verily Righteousness should have been by the Law*. In Sum, the Tenor of that Covenant was, *Obeys and Live:—Disobey and die.*—The *Threatning* is expressly recorded in Scripture; and the Promise is imply'd, by the most reasonable and just Construction. Our Saviour seems to allude to this primitive Constitution, when to convince and humble a self-righteous Lawyer, that *tempted* him with a Question, to which Christ drew him in to make Answer himself; he hereupon said to him, *Thou hast answered right: This do, and thou shalt live.* (Luk. 10. 28.) So the Apostle (Gal. 3. 12.) *The Law is not of Faith: but, The Man that doth them, shall live in them.*—God propounded this Covenant to Man, and had Right to demand his Consent to it: and this was undoubtedly given, on Man's part. Adam had no Right to refuse his Consent; and his own Reason must needs approve this Covenant, as holy, just, and good. Doubtless, he readily took Hold of it, and gave himself to the Lord without Delay, and with a holy Delight. In this federal Transaction, and Converse with the great God that formed him, we are not told of any slavish Dread falling upon him, as there did upon the People of Israel at the Delivery of the Law from Mount Sinai; on which Occasion, we read, that even Moses himself, the Servant of God, said, *I exceedingly fear and quake.* The best of God's Servants now have *Sin* enough in them to make them tremble before the holy Majesty of Heaven. Hence Job said, *When I consider, I am afraid.* And Isaiah cried out, *Wo is me &c. for mine Eyes have seen the King, the Lord of Hosts.*—Whereas, by all that appears, Adam had no such Terror upon him, in his original Converse with God. The Divine Image shin-

ing in him, made the Divine *Presence* immediately familiar to him. *Meditation* of God was then *sweet* to him. There was so much of God in him, that he could not but entertain very raised Idea's of his Maker's Perfections, and delightfully contemplate the Glory of the Lord : And it must needs fill him with unutterable Satisfaction & Pleasure, to view himself in the Glas of the Divine Likeness, to survey his happy State, and the happy Situation of all Things round about him. As yet, while remaining in his primitive Condition, he was a Stranger to servile *Dread* of the Almighty : nor do we hear him confessing his *Unworthiness* to draw near to God, or to enjoy the Privilege of his gracious Presence ; as *Abraham*, called the Friend of God, and the Father of the Faithful, did, when conversing with Him. (See *Gen.* 18. 27,—32.) Nor was there any Occasion for God's treating him as he did his Servant *Moses*, whom he put in a *Clift of the Rock* while his Glory passed by, and whom he covered with his Hand, while he passed by ; after *Moses*, led by Curiosity, requested of God, that He would shew him his Glory ; aiming at seeing more of it, than was proper for Man in this imperfect State to be admitted to the Sight of, or indeed than a mortal Creature was capable of bearing. (See *Exod.* 33. 18, &c.) So, God did not let him see his Face, but only his Back parts ; as it is there expressed. And observe what an Effect a Glimpse given him of the Divine Glory, had upon him. We read (*Chap.* 34. 8.) *Moses made Haste, and bowed his Head toward the Earth, and worshipped.*—Thus, altho' *Abraham* and *Moses* had arrived to eminent Attainments in Grace, and stood high in the Favour of God, yet they neither of them durst approach the Presence of their Maker, with Familiarity, Freedom and holy Boldness, like *Adam*, in his first Estate. The Reason of the Difference between their Case and his, is obvious.

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He had compleat *moral Righteousness* inherent, dwelling in him, without the least Sully, or Mixture of Evil cleaving to his Nature : Whereas *they*, at their best Estate, had Remains of *Corruption* in their Natures, and were sanctify'd but *in part* ; their inherent Righteousness was incompleat, and view'd in the Gläs of the fiery Law, was *but as filthy Rags*, by Means of the Imperfections and Pollutions attending it : on which Account they could not come before a holy God without Fear and Shame, under a Consciousness of their Sinfulness and Defilement ; nor could they stand in his Sight but in Virtue of an *imputed* Righteousness, *the Righteousness which is of God by Faith*.—This gives us the manifest Difference (in point of Degree) of original Righteousness in *Adam*, from whatever Holiness any of his natural Posterity ever have or shall come up to in this Life.

(2.) We may argue from the *Fear* and *Shame*, which *Adam* discovered immediately on his Fall, whereby he *lost Communion* with God, and lost his Moral Image.

That which strongly contributes to silence Mr. Taylor's foresaid Objection, is, that unless *Adam* had original Righteousness, he *could not have been admitted* to that Freedom of Access to and Converse with God, which he enjoy'd in his primitive State. As God is righteous, yea, Righteousness itself, in the highest possible Perfection : So *Adam's* Qualification, in Point of Righteousness and true Holiness, was that by which he stood intitled to this honourable and happy Privilege. For, *What Fellowship bath Righteousness with Unrighteousness ? And what Communion bath Light with Darkeness ?* (2 Cor. 6. 14.) So that if *Adam* had really been destitute of original Righteousness, as Mr. Taylor feigns him to be, he could have had no Right to, no Meetness for, immediate Communion with God ; but must necessarily have been excluded from so great a Privilege,

Privilege, even from the Beginning, as he was afterwards. For he no sooner sinned, but he instantly lost his Intimacy with Heaven; and conscious of his having lost the *Image* of God, he flies from the *Presence* of God, to which before he approached without any Reluctance or the least Dread. Oh the surprizing Change, that one Sin made upon our first Parents! Gen. 3. 8. *They heard the Voice of the Lord God—and Adam and his Wife hid themselves from the Presence of the Lord.*—Upon which God called unto *Adam*, saying, *Where art thou?* As if it had been inquired, What meaneth this thy Shyness of Me? Whence is this Change of thy Temper and Conduct; that thou now goest to *hide thy self from me*, when thou hast heretofore drawn nigh to me with Pleasure, and we have held a free Correspondence with each other?—To which, *Adam* makes Answer, assigning the Reason of his Effay to fly from God's Presence, as in *Gen. 3. 10. I heard thy Voice in the Garden; and I was afraid, because I was naked, and I hid my self.*—He had by sinning against God, in eating the forbidden Fruit, divested himself of the Divine *Image*, in which he was created; had lost his original *Righteousness*, which was his great Ornament and Glory, and made him meet for Communion with God, made him a chearful lively Agent in the Service of God, and capable of well acting his Part in a Sphere but little beneath the blessed *Angels* above: But now he was become *naked*, to his own Shame and Confusion; stript of his moral Beauty, and Defence, the *Armour of Righteousness*, and lying exposed to all Manner of Enemies and Evils, to the Curse of the Law, and to the Wrath of God himself. And *Adam* seeing himself thus *naked*, was ashamed & afraid, when he heard the Voice of the Lord God walking in the Garden; and therefore made an Attempt to run away, and *hide himself*, from his Presence. As a Malefactor,

lefactor, conscious of Guilt and afraid of Punishment, labours to make his Escape from Justice; so did *Adam*, after his first Transgression. Having thereby lost his *original Righteousness*, he could no longer stand before God, or abide his holy Presence: therefore attempted, tho' in vain, to *bide himself*, when he heard the Voice of God coming to him.

(3.) We may argue from his being, after his Fall, *cast out of his original Possession and happy Situation*. — This may serve to give us further Conviction of *Adam's* original Righteousness, that he had no sooner sinned, in one Instance, but he was presently *driven out* of the happy Place and Station, in which God had put him, in the Day of his Creation. We are told, *Gen. 3. 24. So he drove out the Man*. As having now Nothing to recommend him to the Divine Favour, and being become unworthy of the Privileges he had been admitted to, altogether unqualify'd for the Trust that had been committed to him, and utterly incapable in his present State of answering the Ends of his Creation, or of fulfilling the Law he was under, a righteous God turned the Man out of *Paradise*, the Seat of his special Residence; hereby casting him away out of his Sight: and to cut him off from all Hopes of a Re-entrance, or Recovery of the lost Presence of God, by Virtue of any Thing he could do, the Lord *placed Cherubims, and a flaming Sword, which turned every Way, to keep the Way of the Tree of Life*; so guarding it against any Attempts he might make, to approach it, and to partake of that Sacrament or Seal of the first Covenant. This is a sure Evidence, that the Man was now fallen under the Curse of the Law, and the Wrath of God; become obnoxious to his Justice, and odious to his Holiness; unfit for Communion with God, and fit only to herd with the *Beasts* of the Field; or rather to have his Portion with the *Devil* and his Angels, whom he had entred

entred into an Alliance with, and become their Fellow-Conspirator against their common Maker and Lord. *How* the Man came to act such a Part, when he was endow'd with original Righteousness, is to us very mysterious and unaccountable: but not more so, than how the *Angels* that sinned and left their first Habitation, came to fall away. Undoubtedly *they* were created *holy* and *righteous*, after the moral Image of God; and it was not for Want of a sufficient Stock of *original Virtue*, that they fell from God. No more was it owing to any Want of *original Righteousness*, that Man was drawn into a Conspiracy with the fallen Angels, in Rebellion against God.

Upon the whole therefore, as it appears so plain from Scripture and Reason, that *Adam* was created in the Image of God, resembling him in *Knowledge, Righteousness, and true Holiness*, it is very surprizing, to find Mr. *Taylor* taking so much Pains to make the World believe, that the Father of Mankind was at first but a low and mean Person; inferiour to many of his Posterity, and little (if any Thing) better than a huge and monstrous Babe; a Man in Stature and Appearance, but in Understanding a very *Child*, and in Religion a meer *Neuter*, or *Sceptick*; having fit natural Faculties, yet no proper Knowledge, or true Holiness, but only being capable of *acquiring* them.—We own, there was Room for further *Progress*; as doubtless there is among the very *Angels* of Heaven: but I suppose it will be granted, that *they* were from their very Beginning (what the Scripture calls them) *Angels of Light, &c. holy Angels*. We read of some of the *Angels*, that they *kept not their first Estate, but left their own Habitation*. (Jude *ϕ*. 6.) They revolted from God, in whose Image they were created, and in whose Presence they originally dwelt. A State of moral Rectitude was *their first Estate*; but they fell from it: they retained not their natural Integrity;

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they *abode not in the Truth* ; as Christ expresses it, *Joh. 8. 44.* It implies they were originally *in the Truth*, or had *Truth in them*, were upright and holy. This was their *first Estate*.— And since the first Man was *made little lower than the Angels*, how can we rationally conceive but that *he* also was *in the Truth*, or had *Truth in the inward Parts*, and in his Degree was from the Beginning of his Existence an actual Partaker of *Light* or Knowledge, and true *Holiness* ? —

If any in Mr. Taylor's Way of thinking will but maturely and impartially examine the Scripture-Arguments offered in Proof of *Adam's* being created after God's Image, in Knowledge and Holiness, I think they must be ashamed of his Misrepresentation of *Adam* (particularly in denying his *original Righteousness*) as an unjust Detraction from his Character, an Abuse of Scripture-Language, and a Reproach cast on the Wisdom and Goodness of the great Creator.—I shall only give my Readers a Hint or two of the mean Opinion Mr. Taylor has expressed of *Adam*, as he was in his first Estate. Respecting "*moral Abilities, or mental Powers,*" he makes a Question of it, "Whether our Faculties be not now as *sound and fit for right Action*, as *Adam's* were before he sinned." (*Doct. of Orig. Sin, Part 3. p. 170.*) "Whether there be really in Revelation any Ground for exalting *his* Nature to such an extraordinary Degree of *Purity and Strength*, as that to which Divines have raised it ? "Whether some, if not many, of *his Posterity*, have not overcome Temptations *more violent* than his ? And whether, for Instance, *Joseph*,—*Moses*,—*Daniel*,—and many others, have not exhibited a Virtue, a Faith in God, and steady Adherence to him, *far superiour* to any Thing we read or know of *Adam*, even in his most perfect State" ? (*Ibid. pag. 174, 175.*)—As to *Adam's* being *originally created* in Righteousness and true Holiness, he flatly denies

denies the very *Possibility* of it : and affirms, that "to talk of *our wanting* that Righteousness in which *Adam* was created, is to talk of *Nothing we want*." (Ibid. pag. 180, 181.)—He tells us, elsewhere, "It does not appear, that *Adam* was made in a far greater *Probability* of *standing*, than of *falling*. (REMARKS &c. pag. 15.) And he queries, "Who will say, that *we* stood as good a Chance for Happiness and Holiness, as for the contrary, by having such a *Representative* as this ? And what (says he) must we think of our Maker ? How remote must it be from Justice, Wisdom, and Goodness,—to entrust the Welfare of Millions—to the Conduct of a *Man* who he could not but know was in the highest Degree *weak* and *inconsiderate* ?"—However, he grants after all, that "*Adam* might be as good and honest a Man as *most of us* are." (Ibid. pag. 19, 20.) That "*Adam* was created in the Maturity of mental Capacity ;" and that "there are many in the World probably much below *Adam*, in rational Endowments."—Nevertheless, Mr. *Taylor* is of Opinion, that whatever *Adam's* natural Capacities or moral Abilities might be, yet there would be a greater Probability of *our* becoming truly and steadily pious & virtuous, than there was of *Adam's* being so ; upon Supposition we were born and educated in a Time and Place, wherein we had no evil Example, but every good Example before our Eyes, and enjoy'd the Gospel-Revelation. His Words are, "Had we come into the World with our *present Nature*, in an Age and Nation where Vice had been banished, Vertue of every Kind universally practised, and the Grace of God as at present revealed, and had grown up under all the Advantages thence arising, I reckon *We* should have come into Being under Circumstances *much more advantageous* for Virtue and Piety, and for persevering in it, than *Adam*." (Doct. of Orig Sin, Part III. pag. 236, 237.)—

By this, Mr. T. (I think) bewrays a very unworthy and derogatory Opinion of that Man, whom the Scriptures represent as being created in the *Image of God*, made *little lower than the Angels*, and *crowned with Glory and Honour* : but at the same Time too exalted an Opinion of our *present Nature*, as if it were so uncorrupt and innocent, and had such moral Abilities, that it needs Nothing more than a Freedom from bad Examples, and Enjoyment of good Patterns, with the Help of *Grace revealed* ; by which he means either the external Revelation of Divine Grace, or at most, the internal Aids of the Spirit of God, promised in the Gospel,—“ but these only such as are far from supposing *any* natural Corruption, any innate Pravity, or *previous* Ineptitude of our Minds ; ”—(*ibid.* p. 255.) Nothing he thinks further needful to put our present Nature into Circumstances *more advantageous* for acquiring permanent Virtue, ^{than} *Adam* was in at first. — By this we see what an *over-weening* Opinion he has of our *present Nature*, and what *undervaluing* Thoughts of the *first Man*. But he errs, I doubt not, on both Hands ; as, I trust, will be evident to such as know themselves, and that know the Scriptures, as they ought.

I come now to consider the *Texts* Mr. Taylor has mention'd, as the only Scripture-Proofs which are brought in Favour of *Original Righteousness* ; and which he has endeavoured to wrest from that Purpose, by new and strange Glosses upon them. “ The Proofs brought to support it, (says he, *Suppl.* p. 149.) are no more than the *four* following.”—There's a Mistake, I believe, as to the *Number* of Proofs : however, I suppose, *one* clear Scripture-Proof is enough to satisfy any sober Enquirer, that believes the Bible. “ These *Texts* (he tells us) he has endeavour'd to set in a *true Light*.” But it seems, he has miss'd his Aim, and rather set them in a *false* Light, as I doubt, will appear
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by what has already been, and further may be, said upon them.

The first is that in *Gen. 1. 27.* relating to Man's being created in the *Image of God.* Which I have before explained and argued from.—But this, he says, “is sufficiently confronted by *Gen. 9. 6.*” The Words refer'd to, are, “*Who so sheddeth Man's Blood, by Man shall his Blood be shed: for in the Image of God made he Man.*” Mr. Taylor intends to insinuate by this, as if all Mankind, in their successive Generations, were as much made in the *Image of God*, as *Adam* himself was. This he should have proved: but Assertion is the easier Task; and he might hope, some unwary Readers would believe him, without waiting for Proof. Mr. T. won't deny, that by *the Image of God*, in some Places of Scripture, we are to understand his *moral Image*; and not meerly that which is call'd his *natural Image*. He should therefore have given us his Reasons, why *Gen. 1. 27.* mayn't be interpreted in a greater Latitude than *Gen. 9. 6.* if he supposes this latter Text refers only to what is term'd God's *natural Image*, in Contradistinction from his *moral*. Else in vain does he pretend to confront the one with the other. Whatever *Similitude of God* may be remaining in fallen Man, with respect to the immortal Soul within him, the Faculties of Reason, Conscience &c. there are but *dark Lineaments* of that Divine Image, in which the first Man was created. Natural Light reaches little or nothing higher than natural Things; and is but *Darkness* respecting Things Divine and Heavenly. *Solomon* himself, the wisest of Men, knew not the *Things of the Spirit*, while in a State of Nature, any more than a common Man. The Reason of this the Apostle shews, and proves the Truth of it by an undeniable Evidence, *1 Cor. 2. 14.*—*The natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them;*

them ; because they are spiritually discerned.— But now, this was not the Case with *Adam*, in his first Estate. He had a clear Discernment in Things spiritual, as well as natural : for his Understanding was no Ways beclouded with Sin, as Man's Understanding now is. He had the *Knowledge of the Holy One* : and that not a bare speculative, but a vital and practical Knowledge ;—such as no mere Man, since the Fall, was ever born with, or ever attain'd to while in a State of Nature. He had truly *right Reason*, and a *right Spirit* ; and shined in the *moral Image* of his Maker, the first Moment of his Creation. He was *made after the Similitude of God*, in another and higher Sense, than is applicable to any *natural Man* whatsoever. So that Mr. Taylor's Suggestion, that all Men are made in the *same Image* of God, as *Adam* was, is but a groundless and vain Pretence ; far from being supported by that *Text* he has alledged to *confront* Gen. i. 27.—Though original Righteousness, which is the Image of God in the *moral* Sense, was lost by the Fall, yet there are such Remains of the Divine Image, in the *natural* Sense, as distinguish Mankind from the *Brutes that have no Understanding*, and dignify human Nature, to that Degree, as to make his *Blood* precious, above that of the *Beasts which perish*. Which is Reason sufficient for the Difference made, in Point of Prohibition and Punishment, between the *shedding Man's Blood*, and *shedding the Blood of Bulls & Goats*. This surely “will continue a good and true Reason to the End of the World.” It holds good in *every Man's* Case, as well as in *Adam's* ; notwithstanding none of his Posterity are born with the *same Image* of God upon them, in a *moral* Respect, as he was made in.—Yet seeing they are the Descendants of One who originally had the Honour to sustain the *moral Image of GOD*, this may perhaps be also a good Reason for the special Guard set upon *human Life* by the

the Law forbidding Murder. And for ought I know, *that* might partly be respected in the *Reason* annexed to the Law: *For in the Image of God made he Man* originally. The Consideration of what Man *once* was, and is still capable of being again, should excite us to *honour all Men*. Besure it should keep us from pouring *Contempt* and *Indignity* on any *Man*, to think he belongs to that Species of Creatures, whose grand *Progenitor* had such *Honour* put upon him by his *Maker*, above all in this lower Creation. In no View of the *Text* then will it serve Mr. *Taylor's* Design, to *confront* Gen. i. 27. and invalidate our Argument from it in Proof of *Original Righteousness*; as interpreted by other Scriptures, where the *Image of God* is spoken of as renewed in his People.

I come now to re-consider those two Texts, *Eph. 4. 24.* and *Col. 3. 10.* and vindicate our Argument from them in Favour of *Original Righteousness*, against the Objections brought by Mr. *Taylor*. Both these Places of Scripture have always been considered by Expositors as referring to the State of *moral Renovation* Believers are brought into in this Life, whereby the Image of God is restored in their Souls; and as alluding to that State of moral Rectitude in which *Adam* was created. But Mr. *Taylor* is in a different Way of Thinking: and we shall examine the Grounds of his Opinion.

The Words in *Eph. 4. 24.* are, *That ye put on the new Man, which after God is created in Righteousness and true Holiness.* It's plain, the new Man here is put in Opposition to the old Man, mention'd *1. 22.* *That ye put off concerning the former Conversation the old Man, which is corrupt according to the deceitful Lusts.*—In the parallel Place, *Col. 3. 9, 10.* the Words are, *Lie not one to another, seeing that ye have put off the old Man with his Deeds; and have put on the new Man, which is renewed in Knowledge, after the Image of him that created*

created him.—I think, the Dispute between us will be easily decided by rightly distinguishing between the *Old Man* and the *New*, as they are here set the one over against the other.—Let us first hear Mr. Taylor's Explications of the Terms, and what he pretends is meant by the *Old* and *New Man* in these Texts. He says (SUP. Pag. 150.) "Tho' here the *Old* and *New Man* have Respect to, yet I think they do not signify, a *Conversation* or Course of Life. For the *Old Man*, Col. 3. 9. is distinguish'd from his *Deeds*; which are considered, not as the *Old Man* himself, but as something belonging to him. And Eph. 4. 24. the *former Conversation* is not the *Old Man* himself, but one particular Respect in which he is considered."—And he says (*ibid.* pag. 152.) "The *Old Man* and *New*, — do manifestly refer, not to our Fall in *Adam*, nor to any Corruption of Nature derived from him, but to their *Gentile* State, and wicked Course of Life, from which they (whom he writes to) were lately converted to Christianity."—But in this, besides that Mr. Taylor's Sentiments are contrary to the Current of sound Expositors, they are evidently contrary to the Tenor of the Apostle's Writings. See particularly Rom. 6. 6. where *Paul* lets us know, what he meant by the *Old Man*, namely, the *Body of Sin*. And 'tis remarkable, the Apostle here takes in *himself*, together with the *Romans*, saying, *OUR old Man is crucified &c.* But *Paul* could not mean by this, so far as it respected *himself*, his being delivered out of his *Gentile* State, and *Heathenish* wicked Life; for he never was in such a State, and never led such a Life. This is a sure Argument, that by the *Old Man* is to be understood our sinful and corrupt *Nature*, derived from fallen *Adam*, in which is a Collection of vile Lusts, which he here calls the *Body of Sin*; and in the next Chapter he calls it the

Body

Body of Death, (ψ. 24.) He calls it also *Flesh*, in which dwelleth no good Thing. (ψ. 18.) Agreeably he says elsewhere (viz. Gal. 5. 24.) *They that are Christ's, have crucified the Flesh, with the Affections and Lusts*. Which seems plainly parallel to that other Saying of his, *Our old Man is crucified* — Not that their *Old Man* was perfectly destroy'd and utterly dead ; but a *Death's Wound* was given to it, and it was in a Way of *Mortification*. Hence, notwithstanding what the Apostle says about *his Old Man's* being crucify'd, he yet confesses the Remains of *Sin* dwelling in him ; complains of a *Law in his Members* (a *Law of Sin*) warring against the *Law of his Mind* ; and makes that mournful Exclamation, *Oh wretched Man that I am ! Who shall deliver me from the Body of this Death !* (Rom. 7. 17, — 24.) — And hence, as there was Room and Need for further *Mortification of Sin*, and Growth in *Grace*, the Apostle exhorts the Christians he wrote to, to study this ; to be still labouring to subdue their Corruptions more and more ; to be continually striving against *Sin*, and not obeying it in the *Lusts* thereof ; but to be yielding themselves unto GOD, and their Members *Servants of Righteousness, unto Holiness*, more and more : or in other Words, to be gradually more and more putting off the *Old Man*, and putting on the *New Man*. The Meaning of such Exhortations differs little or nothing from that to the Saints at Rome, — *Put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof*. (Rom. 13. 14.) — They had already put on Christ, many of them in Reality, or effectually, as well as in Profession ; yet there was Room for, and Obligation to Perseverance and Progress therein. — They are pressed to a renewed, continued, more vigorous and resolute, and more exemplary putting on of Christ, and denying the *Flesh* ; or putting on the *New Man*, and putting off the *Old Man*.

But Mr. *Taylor* would evade our Argument, by advancing a Notion, as if “the *New Man* included two
 “ *Sorts of People*, viz. believing *Jews* and *Gentiles*; and
 “ was created (Eph. 2. 15.) when Christ abolished in his
 “ *Flesh the Enmity*, or that which separated the *Jews* and
 “ *Gentiles*,—for to make, or CREATE (ΚΤΙΣΗ) in him-
 “ self of *Twain* (i. e. believing *Jews* and *Gentiles*) one
 “ *NEW MAN*.—God created the *New Man* (says our
 “ Author) when he erected the Gospel-Dispensation;—
 “ We put him on in Profession, when we embrace the
 “ Faith of the Gospel; we put him on in Truth, and
 “ effectually, when we put off Anger, Lying, Stealing, &c.
 “ and being renewed in the Spirit of our Mind, put on
 “ Bowels of Mercies, Kindness, Truth, honest Industry,
 “ and every Christian Virtue and Duty.”—And upon
 the whole, “he apprehends, that the *Old Man* relates
 “ to the *Gentile State*, and that the *New Man* is either
 “ the *Christian State*, or the Christian Church, Body,
 “ or Society. And this (he says) God erected and
 “ established in Righteousness and true Holiness, after
 “ his own Image.” (Pag. 150,—154.)—The main
 Ground of his singular Opinion is, because there’s one
 Passage of Scripture that seems to give Countenance to
 it, viz. Eph. 2. 15. where we read concerning their
 being made of *Twain one new Man*; meaning the
Jews and *Gentiles* being reconciled both unto God in one
Body.—Believers, both *Jews* and *Gentiles*, are incorpo-
 rated into one Church, form’d into one *Body*, whereof
 CHRIST is the universal *Head*, to whom they are uni-
 ted, and in him to each other. Thus, the *Twain*, or
 two Parties, are in Christ framed into one new *Man*.
 Both, in a collective View, make up one *Man*.
 Christ himself being the *Head*; and ’tis called *New*
Man, because the *Members*, truly belonging thereto, are
 renewed, and conformed to the Image of the Son of God,
 their common Head. Every living Member of his
 mystical

mystical Body, taken by himself, having *put on Christ*, has *put on the new Man*; and each Individual may be call'd a *new Man*, as well as the whole Body, taken together, *one new Man*.—If any *Man be in Christ*, he is a *new Creature*, (2 Cor. 5. 17.) yet, at present, but imperfectly so. The best have Remains of the *Old Man* in them, which it behoves them to be *putting off*; and in Opposition thereto, to be still *putting on the New Man*, by a progressive or increasing Conformity to Christ. This Construction makes the several Texts, where *the New Man* is mentioned, carry a consistent Sense.—But, if by the *New Man* we every where understand the *Christian State*, or the *Christian Church*, and by the *Old Man*, the *Gentile* or *Heathenish State*, we can scarce make any rational Interpretation of some Texts. When the Apostle says in a forecited Place, *Our old Man is crucified with him*; i. e. with Christ, what Propriety can there be in this Saying, if Mr. Taylor's Construction be admitted here? How improper is it to speak of the *Heathenish State* being *crucified with Christ*? Or was *Paul* ever a *Heathen*, that he should speak of *his old Man's* being crucified? For he comprehends *himself* in the Expression (as before noted) saying, *Our old Man* &c.—But the Text itself sufficiently confutes such an Exposition, and by presently mentioning the *destroying of the Body of Sin*, teaches us to consider the Mortification of *indwelling Sin*, as meant by *Our Old Man's* being *crucified with Christ*. It is observable, *Paul* applies this Phrase to himself in particular, *I am crucified with Christ*, (Gal. 2. 20.)—*I*, that is, *my Flesh*,—as he explains himself elsewhere. (Rom. 7. 18.) And the *Body of Sin* dwelling in us, or our depraved Nature, is often termed *Flesh*, and put in Opposition to the *Spirit*; which are two Principles *contrary the one to the other*. (Gal. 5. 17.) Now, in the real Christian *the Flesh* is *crucified*, (ibid. 8. 24.) so consequently, *the World*

is crucified unto him, and he unto the World, by Virtue of the Cross of Christ. (Gal. 6. 14.) — This spiritual Crucifixion indeed is but begun, and incomplete in this Life. There's therefore Room for, and an Obligation to, *Progress* herein. Hence even Saints in Christ Jesus, who are represented as already *dead with Christ*, are notwithstanding directed and exhorted to *mortify the Members that are upon the Earth*. (Col. 3. 3, 5.) Tho' they have already in a Measure, *put off the Old Man with his Deeds*, yet are they called upon still to *put off the Old Man*, i. e. in a greater Degree; to go on in *putting off the Body of the Sins of the Flesh*, and still more thoroughly to *put off all these*, the Lusts of corrupt Nature. But on the contrary, to be daily *putting on the New Man*, with his Graces; — to be *gradually putting on, as the Elect of God, holy and beloved, all these Things*, in which lies the Image of the Son of God; and so to be *putting on Christ*, in his Holiness, and moral Excellencies more and more. This is intelligible, and a consistent Interpretation. — But if by *the New Man* be understood “either the Gospel State, or the Christian Church,” consisting of “two Sorts of People, BELIEVING Jews and Gentiles,” what then can be the Meaning of those Texts, where such are exhorted to *put on the New Man*? — In that Sense, they had *put on the New Man* already; they had *embraced Christianity*, were enter'd into the Gospel-State, and actually belong'd to the Christian Church. When therefore they are exhorted to *put on the New Man*, we can't reasonably suppose them exhorted to do that which they had done already, and that which in it's Nature admitted not of Degrees: and to suppose them exhorted only to *continue* in the Christian Church, and not renounce the Gospel-State, is evidently too low and jejune a Sense, to answer the full Scope of the inspired Writer. Mr. Taylor seems to be a little at a
Loss,

Loss, what Sense to fix upon. *Putting on the New Man*, he sometimes considers it "as a Christian PRIVILEGE, or PROFESSION," and at other Times, "as a Christian DUTY." He thinks, "the *New Man* is something Men may have *put on*, and yet not be good Christians." He says. "The *Ephefians*, as well as *Colossians*, had by *Profession*, put off the old, and put on the *New Man*; and therefore they are obliged to do it *effectually*, by renouncing the Spirit, Deeds, and Conversation of the *One*, by being renewed in their Minds, and by practising the Virtues of the *Other*." (pag. 151.)—But here, if I mistake not, Mr. *Taylor* appears a little contradictory to himself. For in one place (*viz* pa. 152.) he tells us, "The *old Man* and the *new*, and the *new Man's* being renewed and created, and the renewing of the *Ephefians*, do all manifestly refer—to their *Gentile State*, and wicked Course of Life, from which they were lately converted to Christianity."—Well then, having renounced *Heathenism*, and embrac'd the Faith of the Gospel," they were already *renewed*, the *New Man* created and put on already; according to Mr. *Taylor*.—Nevertheless we find them exhorted now, in their *Christian State*, to *put on the New Man*. How is that? Why, says Mr. *Taylor*, They had done it by *Profession*, and therefore were obliged to do it *effectually*; viz. "by being renewed in their Minds, &c." Here then an *internal moral Change* (with its Fruits) is confessed to be the ultimate Meaning of *putting on the New Man*. And in the next Page he owns, we then only "put him on in *Truth*, and *effectually*, when—being renewed in the Spirit of our Mind, we put on *Bowels of Mercies* &c.—Indeed, he contends (pag. 155.) that "the *New Man* is not any Thing created in our Hearts; but evidently (says he) what relates to *personal, internal Holiness*, is the PUTTING ON of the new Man." However, since he

he owns, that being *renewed in the Spirit of our Mind*, is necessarily included in our *putting on the new Man*, and that without this we do not put him on *effectually* and *in Truth*, this Concession, I think, is a sufficient Refutation of his Notions (before-mentioned) as if the *RENEWING* of the *Ephesians* manifestly refer'd, not to our Fall in *Adam*, nor to any *Corruption of Nature* derived from him, but to their *Gentile State*, and *heathenish Life*, which they had lately renounced, when proselyted to Christianity; and as if the *New Man* spoken of in Relation to the *Colossians*, was something they might have PUT ON, and yet not be *good Christians*.—I grant, that they might *put on Christ* by PROFESSION, and yet not doing it in *Truth*, might be found still *making Provision for the Flesh* (corrupt Nature) *to fulfil the Lusts thereof*. They might *put on the New Man* in Pretence, and in Appearance, and yet really have the Spirit of the *Old Man* remaining and reigning in them: but they could not put him on in *TRUTH*, and *effectually*, without “being *renewed in the Spirit of their Mind*,” or without “admitting the Christian Spirit in their Hearts.” And for this we have Mr. Taylor's own Concession: which, I think, is enough for the Purpose of confuting his vain Notions afore-mentioned. For whatever the *New Man* intends, yet if PUTTING HIM ON in *Truth* and *effectually*, implies our being *renewed in the Spirit of our Mind*, which certainly relates to *personal, internal Holiness*, then *putting on the New Man*, when *effectual* and *in Truth*, does manifestly refer to a Recovery from our Fall in *Adam*, and the *Corruption* of our *Nature* derived from him; and not meerly intend the renouncing of *Heathenism*, and embracing of *Christianity*. We have Reason to think, the Body of the *Ephesians* and *Colossians*, to whom the Apostle wrote, had *truly* and *effectually*, in Conversion, *put on the New Man*, and had the *Image of God* upon them.

Yet

Yet there was Room for *Progress* in their Conformity to God, for *Growth* of the *New Man* in its Vigour and Efficacy : and therefore, with great Propriety, they are exhorted still to *put on the New Man*, to endeavour that *the new Man* in them may more & more exert it self with Vigour, and appear more notably, in all its genuine Exercises & Effects — And it must be remembred, that sincere Believers are liable, at Times, to *Declensions* in Religion, to *Decays* in Grace ; so that even *the New Man* may need to be *renewed*, as the Apostle speaks ; and in such a Case, the Christian may properly be admonished and exhorted to *put on the New Man*, to be renewed in the Spirit of his Mind, to seek after the reviving and re-invigorating the Principle of Grace, or internal Holiness, and to endeavour after new Exertments of it, by walking in *Newness of Life*. — It's always the Saint's Duty, while in this imperfect State, to *follow Holiness*. And every Degree of *true Holiness* we attain to, is so much recovered of our *Original Righteousness*, lost in *Adam* ; or, so much of the *Image of God* restored, which Man was at first created in, but lost by the Fall.

On the whole, these metaphorical Expressions, *putting off the Old Man*, and *putting on the New Man*, very plainly refer, not to the two opposite States of *Heathenism* & visible *Christianity*, but of *Nature* and *Grace*, or the contrary Principles of *Sin* and *Holiness*. — The *new Man* does not intend meerly the *Christian Profession*, or any Thing that Men may put on, or off, at their Pleasure ; but it implies the *Christian Temper*, inwrought in the Soul ; or the moral *Image of God* re-instamped, which consists in *Righteousness* and *true Holiness*, and the Re-impression whereof on any Man denominates him a *new Creature*. — Yet still the *new Creature*, tho' perfect in respect of *Parts*, is but imperfect in Point of *Degree* ; so that the Man who is a *new Creature*, may very consistently be exhorted still to *put on the New Man*,

Man, or to *put on Christ*, as it is sometimes expressed ; *i.e.* to be in the diligent Use of Gospel-Means, with believing Prayers for *the Supply of the Spirit of Christ*, in order to Growth in moral Conformity to Christ. I say, *with Prayers for the Spirit*, because the *Means* alone are not sufficient, nor any *human Endeavours* sufficient, as of themselves, for progressive Sanctification, any more than for first Conversion to God. None can *put on the new Man*, first or last, as of themselves, or by their own Power only, whatever Mr. Taylor may pretend to the contrary.

In vain does Mr. Taylor, with a Design to invalidate our Argument (from *Eph.* 4. 24. and *Col.* 3. 10.) for *Original Righteousness*, essay to prove that the *New Man* which Believers put on, signify's no more than Christ's uniting *Jews and Gentiles* into one Body ; for which he alledges *Eph.* 2. 15. which speaks of Christ's *making in himself, of Twain one new Man*, &c. But this, I think, no ways serves his Purpose. These *Twain* are spoken of *collectively* ; and as in the civil State the whole Community is look'd upon as *One*, so in the Ecclesiastical State, the whole Body of Believers, *Jews and Gentiles*, considered together, may be fitly termed, as here, *one new Man*. And the last Clause in the Text refer'd to, helps to explain the foregoing ; where it follows, *So making Peace*— And in the foregoing Context, it's observed, *Christ hath made both One, and hath broken down the middle Wall of Partition between us : having abolished in his Flesh the Enmity, even the Law of Commandments*,—which had kept *Jew and Gentile* so long at a Distance from, and at Variance with one another. Christ abolished, not the moral, but the ceremonial Law ; and so made way for *Peace* between *Jew and Gentile* : yet this alone did not constitute *the new Man* spoken of. But it was their being *both reconciled to GOD in one Body by the Cross* (as it follows, *ψ. 16.*) which implies

implies their being both united to Christ by Faith, and renewed in the Spirit of their Mind, after the Image of God, that made them, of Twain, one new Man. Every true Believer among them, whether Jew or Gentile, was reconciled unto God, as well as had Peace each with other. Every one personally therefore had God's holy Image instamp'd on him : and they all, who were thus renewed and reconciled to God, being united together in one Body, of which Christ is the Head, the Apostle therefore speaks of them, thus collectively considered, as one new Man. Every true Believer, singly or personally, is the Temple of God. (1 Cor. 3. 16.) And the Church, taken collectively, hath the same Character ascribed to it, ALL the Building fitly framed together, groweth unto an holy Temple in the Lord. (Eph. 2. 21.) Even so, the Church is as One New Man, when view'd in a Body together : which hinders not but that the same Title of New Man belongs to the Members in particular, to all that are truly renewed after God's Image. Certainly the Character, wherever it is mentioned, intends nothing National, — nothing merely Professional — So that Mr. Taylor's Pretension to form the New Man as he has done, is utterly inconsistent with Scripture, and with Reason.

Nor can I see to what Purpose our Author produces the Texts, he refers us to, at the Bottom of Page 151. unless it were to contradict himself, and run counter to his professed Design ; as will “ be easily apprehended by such as understand those Places,” and might easily be made evident. But since he has neither attempted to explain them, nor so much as quoted the Words, I shall wave the particular Consideration of those Passages, as a needless Labour : and instead of that, shall say here a Word or two more in Refutation of his Conceit about the New Man, as importing only the publick Union of believing Jews and Gentiles; and not referring to any

such *personal* Change as that called the *New Birth*. The Scripture plainly speaks of this as a Thing *personal*, or respecting particular Individuals. *Except a Man be born again, he cannot see the Kingdom of God.— If any Man be in Christ, he is a new Creature.* Being *born again*, and being a *new Creature*, are equivalent Expressions; and applicable to particular Persons. Wherever these Characters are found, there *the new Man* is. In such an one, *Old Things are passed away; and behold, all Things are become new.* In such an one, the *old Man* is subdued, the *Body of Sin* mortified, in such a Degree, that it does not reign in him, as before Conversion: And there the *new Man* takes Place. *Behold all Things within are become new;* the Soul is acted by a new Principle of spiritual Life, and is renewed in all its Faculties, has a new Turn given to its Thoughts, and Inclinations, and Resolutions; and of Consequence, *all Things without are become new likewise.* And in the whole, such an one is *GOD'S Workmanship*, and not his own. Christ, by his Merit and Intercession, procured for him that sanctifying Grace, by which he is what he is now; and HE by his Spirit, communicated the same unto him. And by the Supply of the Spirit of Christ, the *new Man*, where it is formed, grows in spiritual Stature and Strength.— By what I have offered, it appears, that however the Title of *new Man* may be translated to the Body of Christ, or his Church, as consisting of living Members, united to him by a saving Faith, and united to one another by sincere Love, yet the Scripture-Use & Application of this Title gives no Countenance to our Author's new-fangled Notion, as if it only meant an Union of *Jews* and *Gentiles* in the christian Profession, even exclusive of spiritual Regeneration, or new Creation in Christ Jesus. For this, I think, is all that he can consistently mean by that Union of believing *Jews & Gentiles*, which

which he supposes intended by *the new Man*. But this Phrase rather respects a vital Union of the Soul to Christ, and such an Union of spiritual Graces in the Soul, as forms it to a Resemblance of Christ, and restores the Divine Image.

I come, in the next Place, to consider what Mr. Taylor has advanced against our Argument for Original Righteousness, from that noted Text, *Eccl. 7. 29. Lo, this only have I found, that God made Man upright; but they have sought out many Inventions.* — He has taken great Pains to baffle us here, by affixing a new Meaning to the Text; according to which, he pretends that all Mankind come into the World in the like State of Innocency as *Adam* was in, when he came out of the Hand of God at the first. But how far this Text serves his Design, the judicious and impartial Reader may judge; by considering the Words as they stand fairly translated in our English Bible, and the Reasons he has used in way of Contradiction thereto. — I shall not trouble my self, or my Readers, with a minute Examination of every Thing he has said in the Case: but will content my self with only making some short Remarks on the two main Articles of Objection he has advanced against the commonly received and (I think) genuine Interpretation of the Words. — His first Objection is, “that the Hebrew Word *JASHER* [*right*] “which we render *upright*, doth not always imply “Uprightness or Righteousness; for it is frequently apply’d to Things not at all capable of moral Righteousness.” Instances whereof he alleges. (*Sup. pag. 156, 157.*) — But to what Purpose? — We know, both in Scripture and common Speech, many Words are variously used, or apply’d frequently in different Senses: and must be construed according to the Subject, and Occasion, on which they are used. The Objection loses its Force in the very Repetition of it. If this

Gentleman denies *Adam's* being made *upright*, in the moral Sense, because the same Word sometimes in Scripture signifies something else; surely, by parity of Reason, in my Opinion, he might also have deny'd, that God himself is, in the moral Sense, *upright*; notwithstanding this Character is expressly attributed to him in many places of Scripture. But the *Spirit of Truth*, who is his own best Interpreter, has told us what he intends by the Word, when apply'd to GOD. *Psal. 92. 15. The Lord is upright,—there is no Unrighteousness in him.* Here *Unrighteousness* is put in Opposition to *Uprightness*. So that in the Sense of this Text, *Righteousness* and *Uprightness* are one and the same Thing, when attributed to God. Hence as Man was at first created in the *Likeness* of God, we have Reason to think, that when it is said, *God made Man upright*, it must imply, that he made him in his moral Likeness, in respect of Righteousness and true Holiness. If God made *Adam*, the first Man, *upright*, it must be understood, that in him (created after God's own Likeness) was no *Unrighteousness* at all. The Possibility of his falling into Sin imply'd no *Unrighteousness* in him, as he was first created: But the contrary is imply'd in his being said to be made *upright*. Being made in the *Image* of GOD, he partook of God's *Uprightness*, his moral Rectitude, or Holiness; and so was a *Partaker of the Divine Nature*, in the same Sense as Believers are said to be, who have a Principle of Holiness implanted, in them, in Regeneration; tho' they are never in this Life perfectly holy, nor so upright and free from Sin as *Adam* was at first. Let the Word, *Upright*, have ever so various a Meaning in Scripture-Use, yet when it is apply'd to *Adam*, we have Reason to think it means a *moral Uprightness*, since he is said to have been made in the *Image of GOD*, who is certainly *upright* in the moral Sense. — And then the *In-*
ventions,

vention; which are put in Opposition to it, are undoubtedly of the *moral* Kind; contrary to the moral Image and Will of God.

Mr. *Taylor*, as a further Amusement, tells us, that when it's said, *God made Man upright*, the Word [*Man*] is to be understood *collectively*, for Mankind in general, not for *Adam* in particular. His Argument is, that because the Word [*Man*] is sometimes taken in an *indefinite* and *collective* Sense, as signifying the human Kind in general, therefore the Word can't here intend *Adam* personally, or in special: and hence, according to this Text, all Mankind from Age to Age, are actually made *upright* in the moral Sense, if Uprightness be understood here in that Sense.—But this Objection will be fully obviated, and I suppose, vanish as a Mist, when it is consider'd how aptly the Text now in Debate, concurs with, and confirms that before cited, *Gen. 1. 26. God said, Let us make MAN in our Image, after our Likeness*—Upon which it follows, (*ψ. 27.*) *So God created MAN in his own Image.* By the Word [*MAN*] here is to be understood *Adam*: which, I conclude, Mr. *Taylor* will not deny; yet doubtless he will be loth to own, that *Man* here intends all Mankind in general: for then he would own *Adam* to be a general *Head* and *Representative* of his Posterity. Which tho' true in it self, and in the Nature of Things (as may be proved in the Course of these Remarks) this he denies; for a Reason, in my View of the Case, void of all Reason, *viz.* because if *Adam* stood as a general Head and Representative of his Posterity in his State of *Innocency*, he must necessarily stand in the same Capacity when he entred into his *Apostacy*, or fallen State; therefore the former must be denied, to make Way for the Denial of the latter. This gives us a Specimen of the Rise and Progress of Error, and the Means by which it is propagated and so industriously promoted

promoted in the World, and among us in this Day of so great Degeneracy.— But the Truth is, when it is said, *God made MAN upright*, tho' it refers to *Adam* in special, yet it extends to Mankind in common, as included in him, their Head. In that Respect, it is owned, the Word *Man* here may safely be construed in a *collective* Sense.

Further we may observe, our Author (pag. 160.) in his Arguings upon the Text under Consideration, lays great Stress on the Particle, "*They*, in the latter "*Part of the Sentence. God hath made MAN upright, but THEY have sought out many Inventions. Which* (he says) evidently shews, *Solomon* is speaking of "*Mankind in general.*"— To this I answer, Our first Parents were sometimes *both* included under the Term *Man* : and hence, if we understand the Text before us as speaking of the first Man, this accounts for the Change of the singular Number into the Plural ; especially when we consider, there are repeated Scripture-Instances of the same Thing. Thus Gen. 1. 27. *God created MAN,—Male and Female created he THEM.*— So Chap. 5. 1, 2. *In the Day that God created MAN, in the Likeness of God made he Him : male and female created he THEM ; and blessed THEM, & called THEIR Name ADAM.* Answerable to this is the Language of *Ecclesiastes* ; *God hath made MAN upright, but THEY have sought out many Inventions.* Both Parts of the Sentence are applicable to *Adam*.— And allowing the Term, *Man*, to be here used in the most extensive Sense, for Mankind in general, both Parts of the Sentence are applicable to them, as included in *Adam*, their common Head and Representative. All human Nature was once *upright*, in the first Man ; and when *Adam* sinned, all human Nature sinned ; excepting one Instance only, the Man *Jesus*, who descended not from *Adam* by natural Generation. In the first Transgression,

gression, which was a complicated Sin, Man may be said to have *sought out many Inventions*: and that is the original Source of the numberless moral Evils, which have abounded in the World from that Day to this. Mankind, who were at first made *upright* in *Adam*, having sinned in him, and fallen with him, are in their natural State adding actual Sin to original Sin; and still *seeking out many Inventions*, of a morally evil Kind, whereby they further deprave and debase their Nature, and make it manifold worse than it was as they received it from *Adam*.—This Text by no Means can intend, that Mankind in general, as they come into the World, are made upright; and only as they grow up, do *corrupt themselves*, and become *Inventors of evil Things*, whereby they first defile their Nature.—Much less does it give any Countenance to our Author's vain Pretence, that Mankind are all made equally *upright* with *Adam*. Of him, of him only, and of no other meer Man, can it be said, that he was created by the immediate Hand of God, or brought into Being without the Agency of any secondary instrumental Cause, and when there was as yet no Sin at all in the World; and so could have no Pollution, under any Consideration whatsoever, cleaving to him, as there is universally to his Posterity; which, I presume, will be made plainly to appear in some following Remarks.

Observable is the Distinction made in Scripture between the Account given of *Adam*, as he was created, and of his Offspring, as they were born. For, whereas *Adam* is said to have been made in the Image & Likeness of God, denoting his Innocency and moral Perfection; yet when the Birth of his Son, *Seth*, is mentioned, he is not said to be made in the Image of God, but in the Image of his natural & fallen Father. Gen. 5.3. *Adam begat him* (it is said) *in his own Likeness, after his Image*. Not after the Image of God, in which *Adam* was created;
not

not after the Image of *Adam*, as he was first made, but in his Likeness as he was in his lapsed State, having lost the Divine Image, in which he was created, exclusive of Sin. And his other Children were undoubtedly born in the same Image of *Adam*, as a fallen Creature; tho' the Scripture has not expressly stigmatized their Birth with this Reflection. The very first Man born of a Woman, proved one of the worst of Mankind. *Cain* gave very early Evidence of the Corruption of his Nature. We have no Reason but to think that *Adam* begat him too in his own Likeness, as an apostate Creature.—Now, if the Nature of Man was corrupt, in the very first Instance of its Propagation, we may in all Reason conclude, that the whole Race of *Adam* in Succession are likewise depraved by Nature, or begotten after his Image as a fallen Creature, and not in the Image of God, which he bore at first, as he was made upright, in a State of moral Integrity.—It is true, had *Adam* finally stood in his first Estate, all his Offspring would have been born upright, like himself. But he having sinned and fallen, propagated a degenerate Nature to his Offspring; and they, according to the Bent of an evil Heart of Unbelief, are naturally departing from the living God, and further corrupting themselves, while pursuing many sinful Inventions of their own.

Before I conclude this Head, concerning *Adam's* primitive Righteousness, so long and warmly argued against by Mr. *Taylor*, as denoting any Distinction between *Adam* and his Posterity, in regard of Uprightness or Holiness of their Make, I shall offer the following Observations.—Altho' the Word, *Man*, in Scripture-Style is sometimes used to signify Mankind in general, and so when it is said here, that 'God bath made Man upright, that general Sense may in some Respects be applicable in this Place, considering *Adam* as the original Parent,

Parent and federal Head or moral Representative of all Mankind, and considering them as not only possible, but real Beings in the Eye and Design of God, who *calleth Things that are not, as tho' they were* : yet what does all this make for our Author's Purpose ? — His Argument, as he states it, from the Text under Consideration, is not at all served by this Concession. And his Construction of the former Part of the Sentence, on which his Argument is grounded, is plainly confuted by the latter Part of it. This cuts off and destroys the Whole of what he intends. For the former Part of the Verse only shews what *Man* was originally, being *made upright*, at his first Creation : and the latter Part of it shews what Mankind are *now*, since the Fall, even quite the *Reverse* of what *Man* was at first ; or standing in direct Opposition to the State they were, as included in *Adam*, put into at first. *God hath made Man upright ; BUT they have sought out many Inventions*. This Particle, *But*, is an Adversative, that sets the latter Part of the Verse in plain Opposition to the former : and affords a clear Demonstration, that *Man* (collectively understood) even *Adam* and in him all his Posterity are fallen from that State of moral Integrity, in which they were made at first ; and in which they would all have continued (and so have been intitled to final Happiness) if *Adam* had not, by sinning against God, forfeited both his own and their Privilege. All were in *Adam* made upright ; BUT they have ruined themselves by seeking out many *Inventions*. Had Mr. Taylor kept his Eye fixed on this Particle, *But*, as strongly as he has on the Word, *They*, in his Objection, and kept them together under their true and emphatical Meaning, and attended to them impartially, in their necessary Connection with the former Part of the Verse, I presume he would have been at as great a Loss as I am, how to form such a Conclusion as he has,

That because it is said, *They have sought out many Inventions*, therefore all Mankind are born as *upright* as Adam was made. This is a strange Perversion of Scripture; and I think it may well pass for one of the *many Inventions* spoken of, as contrary to the Character of *Upright*, which Man originally sustained.

Thus I have endeavoured to confute the main of Mr. Taylor's Reasonings against that important Doctrine of Man's *Original Righteousness*; and cannot but think him under a grand Mistake, when he supposes it to be "without any Foundation in Scripture, or the Reason and Nature of Things."—It appears to me, and I hope will be evident to serious and judicious Readers, that it is a Doctrine sufficiently supported by *Scripture*, which is our Rule of Faith: and then we may conclude, there is nothing in the *Nature and Reason of Things*, truly understood, inconsistent therewith.—

And now, since our Author has granted, that "the whole Scheme of *Original Sin* has a necessary Dependence upon *Original Righteousness*"; and has owned that without the Supposition of this *Original Righteousness*, it would follow, that Adam, when he sinned, might only lose his *own* Innocence, and consequently, *our Nature* in him might lose Nothing at all, and so the Doctrine of *Original Sin* would fall to the Ground;" this Consideration, I think, is sufficient to excuse my dwelling so long on a Thing that may seem to some a Digression from the Point in View: which yet is not a Digression, if it be as our Author says, that "*Original Righteousness* is reckon'd one great Pillar of *Original Sin*."—Having therefore established the former, I suppose, I may have Leave now to proceed, as an Advocate for the latter, to a more direct Vindication of it, against the Exceptions and Objections he has made, and a Confirmation of the common Arguments brought

to

to support it.— This is the Business that was proposed under the next Head: Wherefore, I pass now,

2. To make some Remarks upon Mr. *Taylor's* Objections more directly level'd against the Doctrine of *Original Sin*; and to endeavour a Confirmation of the Arguments usually brought in Proof of it.

In doing of this, I shall chiefly consider the more essential Things in Debate, respecting this important Point: still, as before, keeping my Eye fixed on the unerring Rule of Faith, the Word of God, without Prevarications, or artful Evasions, which at best serve only for vain Speculation and Amusement, and impart nothing of true Light to the Understanding.— Omitting therefore all Remarks that might be made on the *Title* of his Book, the *Preface*, and much of the *Body* of his Work, as not very material, or not very pertinent to the main Point before us, I shall hasten to consider the Allegations and Plea's, which he seems to lay most Stress upon.

He says, (in the first Part of his *Scripture-Doctrine*, pag. 5.) “ I find no more than five Places in all the Bible where the Consequences of the first Transgression are spoken of *certainly* and *plainly*; namely, “ twice in the Old Testament, & thrice in the New.”— So then Mr. *Taylor* owns, there is a Number of Scriptures (no less than *five*, which surely are enough) that speak *certainly* and *plainly* relating to this Affair; meaning *Adam's* Sin, and the Effects that his Sin hath upon *us*.—As to other Places quoted by *Divines*, he says, they are apparently *doubtful*: but he is silent here as to the Texts intended. However, it's likely some of them at least may fall within our View, in the Course of these Remarks. In the mean time I observe, it is but a weak Reason he assigns for the *Doubtfulness* of these other Texts, *viz.* “ Because no Mention is “ made in them of *Adam*, or any Effects that his

Sin hath upon *us*."—Nevertheless, by comparing one Scripture with another, we may have just Grounds to think, these Texts in their genuine Meaning can refer to no other Person or Thing : and if they will admit of no consistent Interpretation, without supposing an oblique and implicit Reference to *Adam's Sin*, and it's Effects upon *us*, methinks this were enough to satisfy sober and candid Inquirers, and remove from such Texts the *apparent Doubtfulness*, imputed to them.

Among the five Texts, which he says are the only Places in all the Bible *certainly* and *plainly* expressing any Thing to the Purpose, the first he mentions is that in *Gen. 2. 17. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it : for in the Day thou eatest thereof, thou shalt surely die.* Upon which Mr. Taylor observes (pag. 7.) "The *Death* here threatned can with any Certainty be opposed only to the *Life* God gave *Adam* when he created him." And our Author's declared Sense of the Threatning is, "If thou eatest of the forbidden Tree, thou shalt cease to be a *living Soul*." (pag. 8.)—Now what can this Comment intend, but that *Adam* should be annihilated, or die as the *Beasts* do, whose Spirits go downwards with them into the Earth ? But that we may rescue the Truth from such a false Gloss, we must distinguish between the *Lives*, with regard to which it is said of *Adam*, that *he became a living Soul*. The *Soul*, as being the principal Part of human Nature, is often in Scripture put for the whole Man. *Adam* had not only ^{an animal} ~~an animal~~ or sensitive, but a human and rational Life given him ; had not only an intellectual, but a moral and divine Life given him, being made *in the Image of God*, morally little lower than the *Angels*. He was formed with all the Powers of a reasonable Creature, answerable to the End he was made for, the serving and honouring and enjoying of God ; and with all these his Powers under
such

such a moral Rectitude, as that he was naturally disposed to the Performance of moral Duty, and so to *live, not unto himself, but unto Him that made him*, — to live a *holy* and a *happy* Life. And had he continued in his first Estate, without ever sinning against God, during the Space of Time allotted him for the Trial of his Obedience, he would have had a Sentence of *eternal Life* pronounced upon him. A Promise of this was imply'd in the Threatning against Sin. For so the Scripture teaches us, when it makes that the Tenor of the Law, *This do and live*, — meaning a Divine and heavenly Life. Hence the *Death* threatened, is to be understood as opposed, not only to the happy Life which *Adam* actually possessed in his first Estate, but also to that which he might have attained, in Case of his perfect and persevering Obedience to the Will of God. The Threatning of Death respected not only the Loss of temporal Life, but also of Life eternal: but I can by no Means think, that it refer'd to *Anihilation*; or the Man's ceasing to be a *living Soul*, in the natural Sense. — It may be proper here soberly to inquire, according to Scripture, and Reasons resulting therefrom, by which alone we can determine in Matters of this Nature, — What that *Death* was, which *Adam* was threatned with, and the actual Accomplishment thereof, according to the true Meaning and Intent of Scripture, in its proper Latitude.

The Words are, *In the Day that thou eatest thereof* (i. e. of the forbidden Fruit) *thou shalt surely die*; or, as in the Original, “Dying thou shalt die.” It is observable, as the Holy Ghost speaketh in another Case, *He limiteth a certain Day*, saying, “*In the Day that thou eatest, thou shalt die.*” So that as to *Adam*, personally considered, we may conclude that in the very *Day* he sinned, he also *died*, in some proper Sense, according to the Divine Threatning; notwithstanding
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that his bodily Life was protracted a long while afterwards. As God is true, and his Word sure, we must reasonably suppose, the Threatning, as it refer'd to *Adam* personally, was actually accomplished that very *Day* that he did eat of the forbidden Fruit ; or at least began to be accomplished, and was so far executed as God saw necessary, to secure the Honour of his own Veracity, and exhibit some early Evidence of his vindictive Justice. Surely, in a *moral* and *spiritual* Sense, *Adam* died instantly upon his first Transgression. He immediately fell into a state of Sin, which is fitly termed a State of *Death*. That Principle of Divine Life and Action, given him in his Creation, he at once lost ; and had no sooner sinned, but he became as lifeless to any good and acceptable Action towards God, which he was capable of before, even as if he had been suddenly, in that very Moment, struck with temporal, as he was with spiritual Death. He instantly became *alienated from the Life of God*, and *dead in Sin* ; so dead, that he was now *without Strength*, and had no Power to recover himself to that moral Life he had lost, any more than a Man literally dead can of himself awake and rise out of his Grave.—Moreover, he had by sinning forfeited God's *Favour*, in which is *Life* ; and fell under the Curse of the Law, which dooms the Sinner to a State of *Wrath* and *eternal Death*. In this the Scripture is express ; Rom. 6. 23. *The Wages of Sin is Death* : Which being there put in Opposition to *eternal Life*, must needs mean (or at least include in its Meaning) *eternal Death*, or *the Wrath to come*. With relation to this, in the very *Day* he first sinned, *Adam* became *dead in Law* ; he instantly fell under the Sentence of *Death*, and lay exposed in Point of Desert to the Execution thereof.—Besides, as to *temporal* Death, tho' God was pleased to reprieve him from the full Infliction of it for many Years, yet in a partial Sense even

even That came upon him the very *Day* he sinned. From *that Day*, the Law of *Mortality* took Place upon him, he became obnoxious to bodily Death, liable every Moment to be struck dead ; and from *that Day*, he was pursued by the Harbingers or Fore-runners of Death, in the Decays of Nature, and growing bodily Infirmities, Sorrows, Labours, and various Afflictions and Perils ; so that he was, as it were, in *Deaths* oft, before he came to the final Dissolution of his earthly Tabernacle, and returned to the Dust.—Consequently upon his sinning, he became a miserable Subject and Heir of *Death*, temporal, spiritual, and eternal. Thus, *dying he died*. In some Respects, the whole of that *Death*, intended in the Threatning, fell upon *Adam*, in the *Day* that he committed the first Sin. I mean, every Kind of *Death* now took Place on him, in some Sense. He actually lost all spiritual and Divine Life : and having forfeited both temporal and eternal Life, he was every Moment liable to be turned out of the World, as well as out of Paradise ; and to be turned into Hell too, had it not been that a Saviour was provided, to redeem lost Souls.—Vainly therefore does Mr. *Taylor* pretend, that the *Death* threatned to *Adam*, meant only his ceasing to be a *living Soul*, in the natural or animal Sense, and *returning to the Dust*, out of which he was formed.—And as to what he says, in way of *Reflection*, on the primitive Threatning, *viz.* “ Observe, here is not one Word relating to *Adam’s* Posterity :”—To this I reply, tho’ nothing is expressed, yet if it be imply’d, or plainly deducible by Consequence, I hope, that is sufficient. Mr. *Taylor* himself mentions one natural Consequence, *viz.* that if *Adam* had been struck with bodily Death immediately on his first Sin, he could have had no Posterity, but of Course the human Race would have been extinct with him. “ For (says he) from the dead Bodies of *Adam* and

and *Eve* they could not have proceeded in the ordinary way of Generation."—Well, but it seems by the Event, God never intended the immediate Extinction of *Adam's* bodily Life, or to supersede his having Posterity. He was suffered to beget Children ; but it was *in his own Image*, as a mortal Creature : and all his natural Descendants bear *his Image* in Respect of Mortality ; yea, are mortal in Virtue of the primitive Threatning denounced against *Adam*, which proves them related to Him as their moral Head, as well as natural. Therefore we read, That *in Adam all die* ; That *as by one Man Sin entred into the World, and Death by Sin, so Death* (in the original Sentence) *passed upon all Men*.—We may well then conclude, tho' there be not a Word in the Threatning *expressly* said about *Adam's* Posterity, nevertheless there was something *imply'd* in it relating to them. At least it *imply'd*, that the Posterity, which would proceed from him in the way of ordinary Generation, should have *mortal Bodies* : and I think it also *imply'd*, that they should come into the World with Souls morally lifeless, or spiritually dead, and void of the holy Image of God. Why should *temporal* Death be intailed on *Adam's* Offspring, on Account of his Transgression, if they were not somehow involved in the Guilt of it ? And if so related to *Adam*, as to be involved in Guilt, and lie under Obligation to suffer in their Bodies, how can we reasonably suppose their *Souls* exempted from moral Pollution, which seems inseparably connected with Guilt, in every Case, but that of the holy *Jesus*, who voluntarily took upon him to be a Sin-offering for his People ? And wherever there is this Guilt and Pollution, united, there is Death spiritual, and an Exposedness to Death eternal. But to proceed,

Mr. *Taylor* in the next place (p. 9, &c.) transcribes a great Part of the *third Chapter of Genesis*, with such *Reflections*

flexions and Descants thereon as he thought fit : which in general I shall pass over, as little to the Purpose of the present Argument, excepting what may more properly come into Consideration hereafter, in the Course of these Remarks. Only here I will take Notice, he says (pag. 19.) “ Observe, a *Curse* is pronounced on “ the Serpent, and upon the Ground, but no *Curse* “ upon the *Woman* and the *Man*. For altho’ they are “ here manifestly subjected to Sorrow, Labour, and “ Death, yet these are not inflicted under the Notion “ of a *Curse*. The Spirit of God, it is observable, “ wholly abstains from the Use of that Word, even “ with Regard to their outward Condition, and much “ more with Regard to their Souls.” — But can Mr. Taylor, or any with him, or for him, dare to say, that the Penalty denounced against the *Woman* and the *Man*, was not for *Sin* ? And tho’ the *Word* be not used, yet does not the plain Import of the Sentence intend a *Curse* ? Is not that the evident Language of it, Jer. 11. 3. *Cursed be the Man that obeyeth not the Words of this Covenant !* And that in Gal. 3. 10. *Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.* How then could *Adam* and *Eve* be exempted from a *Curse*, who had in open Defiance of the Authority of God sinned against an express Precept of his, and made the Devil their Dependance and Confidence, rather than God that made them ? Surely if we examine the Case impartially, we shall find that a *Curse* is laid both on the *Woman* and the *Man*, if not in express Terms, yet virtually, and by true Construction, in the Sentence pronounced on each of them. We find that *Blessings* and *Curses* are set over against each other in Scripture, both in their Nature and Effects. (See *Deut.* 27th & 28th Chapters.) Our first Parents were originally put into a State of Probation, and God set before them

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both the Blessing and the Curse ; the former, as a Reward, in Case of their unfinning Obedience ; and the latter, as a Punishment, in Case of their Disobedience to the Law, and Breach of the Covenant, he had laid them under. Now they transgressed this Law, and broke this Covenant. What then could in Reason be expected to follow, but that the Penalty, provided in that Case, should be inflicted upon them? *Shall not the Judge of all the Earth do Right?* God had before in his Threatning revealed the Wages of Sin to be *Death* ; and now upon their Sinning, did he not in his righteous Judgment proceed to pass Sentence on them, and begin actually to execute the threatned Punishment? To illustrate this, I might here distinctly review and consider the Transactions and Events that followed *Adam's* Apostasy : but I think it a needless Labour ; or if any Thing of that Kind be needful, it may perhaps hereafter come under Consideration.

This Objector alledges, that the *Curse* was not laid upon *Man*, but upon the *Ground*.—A notable Evasion indeed, that can only serve to amuse the simple and incogitant Part of his Readers! The Words of the Curse respecting *Adam*, are, Gen. 3. 17. *Unto Adam the Lord said, Because thou hast—eaten of the forbidden Tree, Cursed is the Ground for thy Sake : in Sorrow shalt thou eat of it, &c.* Here it's plainly declared, this Curse upon the Ground was for *Man's* Sake, by reason of his Sin ; i. e. in a way of Punishment for his Transgression. How unreasonable is it, as *Adam's* Case was, to suppose the *Ground* cursed for his Sake, in way of righteous Judgment for his Sin, and yet no *Curse* designed on the *Man* himself! The Meaning of the Curse on the Ground we may learn from that in *Deut.* 28. 16. *Cursed shalt THOU be in the Field.*—The Curse on the Earth reflected on the *Man*, for whose sake it came ; it center'd in *Adam*, as the procuring Cause,
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and he was to feel the distressing Effects of it, in a way of just Judgment upon him for his Sin, until he returned to the Ground, which was cursed for his sake. It is true, that as *the Curse causeless shall not come*, so when Affliction is sanctified, the *Curse* is removed, and as it were, turned into a *Blessing*. But what Room had there been for this, without the Interposition of a Redeemer?—Surely, by just Interpretation, the *Curse upon the Ground*, which was for *Man's Sake*, and which was designed for his Affliction, may well be call'd a Curse upon him in his *Body* and *outward Condition*.—However, at least, our Author is positive, “There is not one Word of a Curse upon his *Soul*.”—But if this be not literally expressed, yet it is strongly imply'd. Sin, by the Sentence of the Law, always brings a *Curse*, not on the Body only, but on the *Soul* likewise; which remains till Remission does it away. And doubtless the Curse on the *Souls* of our first Parents was taken away, upon their believingly & penitently embracing the *Promise* of a SAVIOUR, which God in the Riches of his sovereign Grace quickly made known to them, and revealed in their Hearts: before the receiving which Promise, we find them shewing the Effects of Guilt, *fleeing from the Presence* of an offended God, and labouring *to hide themselves*; and when called before him, appearing as self-condemned Malefactors, only trying to shift off the Blame as well as they could, from one to another, yet hopeless of Mercy, and abandoning themselves to Despair and Astonishment, as given up, in their own Esteem, to all that Misery they had justly demerited by Sin, from a holy and righteous God: whose Image they were at first created in, and which, while they retained it, was their Covering and their Glory, as well as their Safety and Happiness; but which they now found they had stript themselves of, appearing to themselves *naked*, to their

Shame and Confusion, and seeing nothing in themselves but Deformity, and the ugly Image of the *Old Serpent*, who by his Subtilty had deceived them, and by drawing them into Sin, had drawn all this Calamity and Curse upon them.

Notwithstanding these speaking Evidences and dreadful Effects of the Fall, our Author goes on to say, "There is not one Word of *darkning* or *weakening* their *rational Powers*." — Why truly, there was no need of a Word's being said in this Case. For they immediately found by sad Experience, that their *rational Powers* were weakened and darkened; otherwise they would not have essay'd to *sew Figleaves* together for a Covering, and by it to supply the Defect of God's Image, wherewith they had been cloathed, but had now lost it; nor would they have attempted to hide themselves from God, as they did, had not their rational Powers been strangely clogged and beclouded instantly by their Sin.

He further adds, "Observe well, here is not one Word, or the least Intimation, of any other *Death*, but that *Dissolution* which all Mankind undergo, when they cease to live in this World." — But of this I have spoken before, I think, as much as is needful, in shewing that the Death threatned to *Adam* was not only a temporal or bodily, but also a *spiritual* Death, immediately, and *eternal* Death, in the End; which must have been the certain and unavoidable Portion of *Adam*, and of his Offspring too, had it not been for the Interposition of a Mediator, and the sovereign Grace of God in and through him: which I suppose will be made to appear in the following Part of these Remarks. — In the mean time I only observe upon it here, that if *Adam* had died under the Guilt of his first Sin, his *Death*, in the *Nature* of it, must have been eternal, as it was opposed to the *Life* given him in his Creati n.

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So much I think, none will deny. Therefore to innuinate, as Mr. *Taylor* does, that the Death threatned to *Adam*, was only temporal Death, or bodily Dissolution, is a meer Fallacy ; unless he intends *Adam's* Annihilation at Death ; which perhaps is equally absurd, tho' it seems to be intimated by him, *pag.* 20. and elsewhere.

By the way, I shall take Liberty to enquire, upon what Authority Mr. *Taylor* asserts as he does, (in the Page last cited ; where he says, " Observe, That we
 " their Posterity, are, in Fact, subjected to the same
 " Afflictions and Mortality here, by Sentence inflicted
 " upon our first Parents : concerning which Afflictions and Mortality we may truly affirm, that tho'
 " they are occasioned by the Sin of our first Parents ;
 " tho' they were not inflicted till they transgressed, and
 " so descend to us in Consequence of their Transgression ; yet they are not inflicted upon us as *Punishments* for their Sin : because *Punishment*, in its
 " true Nature, always connotes, or includes *Guilt* ; but
 " guilty of their Sin we neither are, nor, in the Nature
 " of Things, any ways possibly could be." So he says, (*pag.* 13.) " As the evil Action they committed, was
 " personal, — so also must the real Guilt be personal,
 " and belong only to themselves, *i. e.* no other could
 " in the Eye of *Justice* and *Equity* be blameable and
 " punishable for that Transgression." — But I must confess, it appears to me a Difficulty, and how to get over it, is past my Skill, That the very same Evils, which were by *Sentence* inflicted on our first Parents, should in *Fact* befall their Posterity, if we were not included in the same Sentence with them ! That these Evils should descend to us in *Consequence of their Transgression*, and yet not be inflicted on us as *Punishments for their Sin* ! That none but our first Parents should in the Eye of *Justice* and *Equity* be punishable for that Trans-

Transgression, and yet that their Posterity should *in Fact* be *subjected* to the Penalty denounced against it!—Our Author's pretended *Salvo* in this Case is, that these Evils are not inflicted *as Punishments*, because Punishment always connotes *Guilt*, and *Guilt* there was *none*, nor could possibly be, on our Part. But this seems to be a poor Evasion, and meer Trifling. For, tho' Sufferings properly *penal* do always imply *Guilt* lying on the Patient, or Party suffering, yet the Question here is, Whether the *Imputation of Guilt* is always on the Score of Sin *personally committed* by the Party reputed guilty, and never otherwise? If so, then there's an End to all Pretences of Christ's having (tho' with his own Consent) *suffered for our Sins*, and thereby made *Atonement* for Sinners, as having voluntarily substituted himself in their Place, and accordingly *borne their Iniquities*, the *Guilt* of their Offences being *legally imputed* to him, and *Punishment in their Stead* inflicted on him by *Divine Justice*. But if the Doctrine of Christ's Satisfaction be granted, then, I think, there may possibly be such a Thing as a Man's being *legally punished*, without any *personal Sin* lying at his Door, and meerly on the Account of *another's Sin*, *legally imputed to him*. Why should it be thought incredible, that a Case may be so circumstanced, as that one Man's Sin, belonging wholly to himself alone in Point of actual Commission, may yet be *imputatively* another Man's Sin, and belong to him in Construction of Law, so far as that he is obliged to undergo Punishment for it? Tho' the Act was not done by him, in Person, yet may he not have such a Connection with the Doer of it, as to be justly involved in the Guilt of it, or the Obligation to Punishment for it? Is it not a justifiable Practice among Mankind, to inflict Penalties on Children for their Parents Crimes? Is it not often seen in Providence, that a righteous God *visits the Iniquities of the Fathers upon*

upon the Children? Why therefore should it be disputed, whether the *Guilt* of *Adam's* Transgression can be equitably imputed to his Descendants, so as that they should suffer in a way of *Punishment* for it?—Our Author, either ignorantly or wilfully, confounds Things very different, and seems to make no Distinction between *actual* Sin and *imputed* Sin; between *Guilt* contracted by *personal Commission* of Sin, and *Guilt* transferred from one to another by *legal Derivation*. What is *Guilt*, in this latter Sense, but an *Obligation to Punishment*? And why should it be thought unequitable, seeing not only we were all in the Loins of the first Man when he sinned, but all human Nature was represented by him, as our common & federal Head, that *the whole World should be guilty before God*, so far as to be justly punishable for his Sin? — The Term, *guilty*, is applicable to a Person, in various Senses. Sometimes it denotes his having *actually committed* a Sin; this some distinguish by calling it *real* Guilt, or Guilt of the *Fault*. At other times it denotes a *Sense of Shame and Grief* in the Party offending: this is called *Guilt of Conscience*. Frequently it is used with a forensick Signification, as denoting the *Legal* Result of a Sin, considered as a relative Evil, or Breach of *Law*; which being enforced by a penal Sanction, the Offender is by Consequence justly liable to the threatened Penalty; this is called *Guilt of Punishment*; meaning a legal Condemnation, and Obligation to suffer. The Word is often used with this Meaning in Scripture. Christ's unrighteous Judges, it is said, condemned him to be *guilty of Death*. (Mar. 14. 64.)—Further, Guilt may be considered either as *Personal*, when a Man is an actual Doer of Wickedness, and falls under Condemnation and Punishment therefor: Or, as *Derivative*, when he is a *Partaker of other Men's Sins*, and is legally subjected to share in their Punishments.

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Even where Persons have had no active Hand at all in the sinful Actions themselves, yet they sometimes have justly been made to partake of the legal Consequents of them in Condemnation and Punishment, as being liable hereto by the Law or Constitution they are under: which, I think, must needs, in the Nature of Things, imply some Kind of *Imputation of Guilt*.—Is it not common in Providence for the *Iniquities of the Fathers to be visited upon the Children*? Instances we have in those of *Korah* & of *Achan*. (See *Numb.* 16. and *Josh.* 7.)—Is not the like done among Men very often, particularly in the Case of Treason?—Did not the *Gibeonites* in several successive Generations lie under the Curse, that *Joshua* denounced against their Ancestors for their wicked Craft & Deceit? (*Josh.* 9. 23, 27.) The least that can be said in such Cases, where Providence more immediately involves the Children in the same Miseries with their Parents, tho' not joining with them in the sinful Action punished, is, that there is some Sort of *Imputation of Guilt* to them; or else that God takes Occasion from the actual Wickedness of the Parents to visit upon the Children *their own* Iniquity; I mean, the *Sin that dwelleth in them*, and which they brought into the World with them, which speaks them *guilty before God*, and under the Curse of the Law, as Children of fallen *Adam*.—What has been said above, may serve for an Illustration, in part, at least, of the Doctrine of Original Sin, in the Imputation of Guilt, derived from *Adam* to all his natural Descendants: the Proof whereof I hope to make appear more plain and full in the following Part of my Discourse on this important Subject.

But how comes it to pass, that Mr. *Taylor* is brought to made such a Concession as this; “That Afflictions and Mortality descend to us *in Consequence of our first Parents Transgression*.”! For he had said before,
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that "the Sin they committed was *their own Act and Deed*, and *no other* could, in the Eye of Justice and Equity, be blameable or punishable for it." — Surely, according to our Author's Manner of Reasoning, it was contrary to the Rules of Equity and Justice, to punish the People for *David's Sin* in numbring of them; since this was *David's own Act and Deed*: yet the History tells us, that the Punishment fell on no less than seventy Thousand, who were not personal and actual Doers of the wicked Deed. Hence that Confession of his, on that Occasion, *Chron 21.17.* David said unto God, *Even I it is that have sinned, and done Evil indeed: but as for these Sheep, what have they done?* — However, as innocent as they were of the Fact, they stood in the Relation of Subjects to him as their Prince, they were the Community of which he was the Political Head; and so were intitled to the Guilt or Obligation to Punishment, —tho' respecting the sinful Action it self, they were as innocent Lambs. How much more reasonably may we suppose Mankind interested in the Guilt of *Adam's Transgression*; since they sustain the near Relation of his Offspring, and have him for their natural as well as federal Head & Father? Which, as it infers a very wide Disparity between the two Cases of *Adam* and *David*, abundantly serves to confute Mr. *Taylor's* Pretences, as if what Evils befall the Children of *Adam*, tho' in Consequence of his Sin, yet are not inflicted on us in a way of Punishment for that Sin; because Punishment always connotes and includes Guilt &c. But here he evidently trifles, and plays with the Ambiguity of a Word; I mean the Word *Guilt*, which he must needs know is used in different Senses, and that there may be *imputed* Guilt, or a transferred Obligation to Punishment, where yet there is not *personal Guiltiness* of the Fault, or sinful Action, which I suppose is what he means here by *Guilt*, and some-
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times calls "*real Guilt.*" Consider but the Cases that have been just now hinted, and carry in your Thought the Distinction between Guilt *real*, or personal, and *imputed*, or transferred; and you will have a sufficient Confutation of Mr. *Taylor's* Talk here.

However, before I dismiss this Head, I shall re-assume, and a little urge the Inquiry, How it was possible for this Author to stumble on the Concession, or rather Confession, abovementioned? Let him tell us, how Afflictions and Mortality could in any Justice or Equity be inflicted on us for *Adam's* Sin, or in *Consequence* thereof, unless we were looked upon as in some kind of moral Connection with him, as our federal Head and Representative, as well as in a near Relation to him as our common natural Head & Parent. Unless we were some how included in him, when he sinned and fell, why should Mr. *Taylor* think any Calamities inflicted on us in *Consequence of his Transgression*? Does not this mean the same Thing with their being in *Execution* of the primitive Sentence against *Adam*? But, to imitate his own way of arguing, there is not *one Word* in that Sentence of the Mortality and Sufferings of any besides our first Parents: there is not *one Word* of their Offspring's meeting with Afflictions in *Consequence* of their Ancestors Sin: nay, there is not *one Word* of any Posterity they were to have; save what may be imply'd in the Curse upon the Serpent, and in that upon the Woman. How then can we account for Mr. *Taylor's* above-mentioned Concession? Probably the Force of Truth has extorted it from him. He doubtless came into this Acknowledgement, as being well aware that it was impossible for him (either on the Grounds of Scripture or Reason) to assign any other Cause or Occasion of the Afflictions and Mortality common to the whole Race of *Adam*, but his Sin. Mr. *Taylor*, however, contends that these Evils inflicted
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on us were only "*occasioned* by *Adam's Sin*.—But still he will allow, that they were *merited* by the Sin of *Adam*, and come upon us in *just* Consequence of that; and if so, one would reasonably think, that these Consequences of *Adam's Sin*, are also the Result of a Divine Sentence, even the same that was passed on *Adam* himself: And if this be the Case, as the Scriptures teach us to believe it is, then we must needs suppose an Imputation of *Guilt*, as the Foundation of this judiciary Proceeding against the Posterity of *Adam*.

Having thus taken sufficient Notice of what this Author has remarked on those two Texts in the *Old Testament* mentioned by him, as "*speaking certainly of the Consequences of the first Sin*"; I shall now proceed briefly to examine his Explications and Arguings on the other two in the *New Testament*, mentioned by him under the same View.

One is that in 1 Cor. 15. 21, 22. — *By Man came Death—In Adam all die*—Now it is evident, that the Apostle in this Chapter treats, with Design, on the Doctrine of a future *Resurrection* of the Dead; and in these two Verses takes Occasion to tell us particularly by or from whom *Death* came, *viz.* the first Man: so that, according to this Apostle's Sentiments, *Adam's* Fall was the procuring Cause of *Death* to all his Posterity. Here there seems to be no Room left for Evasion. It is not only said in general Terms, *By Man came Death*; but in particular the *first* Man is pointed out by Name: *For in Adam all die*.—And answerably to this, it is not only in general said, in one of the opposite Clauses there, *By Man came the Resurrection of the Dead*; but in the other Clause this Man is also expressed particularly by Name, *In CHRIST shall all be made alive*. From the whole of the Text here it plainly appears, that as *Adam* was the general Head of the human Kind, in that Capacity representing the

whole Body of his natural Progeny, and by Means of his first Transgression brought *Death* upon himself and all his Offspring; even to *Christ*, into whose Hand God has committed the whole Affair of Man's Redemption, will at the last Day, not only raise the Dead to Life, all in common, but his own spiritual Offspring, in special; all these, as their Head and Saviour, will he raise up to a Life of everlasting Rest and Happiness. And indeed, whoever reads the Context will find, that the Apostle is here speaking about the Resurrection of the Just, which is called, by way of Distinction, the Resurrection of *Life*.

But let us attend to Mr. Taylor's REFLECTIONS here. He says (pag. 25.) "From this Place we cannot conclude, that *any other Evil* or *Death* came upon Mankind in Consequence of *Adam's* first Transgression, besides, that *Death* from which Mankind shall be delivered at the *Resurrection*; whatever that *Death* be."—He seems here to sum up all he had said before on the Scripture he is upon, and as the whole Drift of his Arguings are, if it were possible, to free the human Race universally from the Imputation of the first Transgression, therefore he insinuates that no other Evil, in Consequence of this Sin, came upon *Adam's* Posterity, but that *Death* from which all Mankind shall be recovered by the future *Resurrection*; and he insinuates, that the being *made alive*, here spoken of, only intends a being raised from *bodily* Death, all in common, without any Distinction of Circumstances: for which Reason, as I apprehend, he has omitted the Apostle's Explanation of himself, following in the next Verse (v. 23.) *But every Man in his own Order; Christ the first Fruits, afterward they that are Christ's at his Coming*. By which it is evident, that the Apostle is speaking of the *Saints* being raised up in Glory. From other Scriptures we learn, there shall be a Resurrection

surection both of the Just and Unjust : but not all under equal Advantages. For in the Case of the latter, it will be a Resurrection of *Damnation*, while in the others Case it will be a Resurrection of *Life*; meaning a Life of Glory and Felicity. (See *Job. 5. 28, 29.*) This is the *Life*, which the Apostle had his Eye to in that Passage,— *In Christ shall all be made alive.* By whom he intends the same that he speaks of in the next Verse, even all *them that are Christ's*. He calls Christ the *First-fruits*; and the Harvest is of the same Kind. By *them that are Christ's* therefore we must understand *the Saints in Christ Jesus*, such as are Members of that Body whereof he is the vital Head, and whom therefore he will give eternal *Life* to. Accordingly some have read the Text before us, *All in Christ shall be made alive*, i. e. in a Sense corresponding to that in which Christ said of himself, *Behold, I am alive, and live for evermore.* For he has said to them, *Because I live, ye shall live also.* And says the Apostle, *When Christ, who is our Life shall appear, then shall ye also appear with him in Glory.* Then shall his Saints be compleatly like him; for *they shall see him as he is.* And in particular, *this vile Body shall be made like unto his glorious Body.*—As all in Adam (even all his natural Seed) die, even so all in Christ (even all his spiritual Seed) shall be made alive, in a blessed Conformity to their Head. Having been made alive to God thro' Christ here, they shall inherit everlasting Life hereafter. If then the Death spoken of by the Apostle in one Clause, is to be explained by the Resurrection mentioned by him in the *Antithesis*, we must conclude that some other Evil or Death came upon Mankind, in Consequence of Adam's Transgression, besides a meer bodily Death.—But as this Argument may come over again afterwards, I say no more upon it under the present Text.

Come

Come we now to that which Mr. *Taylor* (pag. 25.) calls "the most difficult Place of Scripture, that speaks of this Point;" namely, Rom. Chap. 5 — And a hard Chapter it is indeed, to be wrested, so as any ways to serve his Purpose; and the whole Strain and Scope of it must appear, I think, to unbiaſſed judicious Inquirers, very plainly favourable to the Cause he opposes. He has taken much Pains to make it appear with the contrary Aspect; but in vain. However, as it would be a long and tedious Labour, to trace him in all his particular Turnings and Windings, or to remark on all his fruitless Criticisms, Circumlocutions, Applications of various Meanings to Words, and Departures from the common Rules of true Construction &c. all which tends to darken the Truth, and divert People's Minds with unprofitable Amusements; I therefore shall not attempt to follow him here with all the particular Replies, that might easily be given: but will only offer what may serve to lead into a true Understanding of this Chapter, so far as is needful to establish our Argument from it in Favour of the Doctrine of *Original Sin*, that essential Article of our holy Religion.

The main Drift and Design of the Passages referred to, in the Chapter before us, if I am capable of understanding the Apostle's Language and Manner of arguing, is, to shew the Rise and Progress of Man's Misery in his present State, and to point out the true Grounds and Reasons of it. — To begin where our Author begins, with Rom. 5. 12. *Wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned.* Upon this Mr. *Taylor* says (pag. 27.) "No Man can deny" or doubt, that the Apostle is here speaking of that "Death which we all die, when this present Life is" "extinguished, and the Body returns to the Dust." — I allow, the Apostle is here speaking of this Death, yet

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not of this *alone*, nor of this in such a *Sense* as our Author would have us believe is intended ; for he thinks *Death* not inflicted on *Adam's* Posterity as a *Punishment*, but rather design'd for a *Benefit*.— Nevertheless, doubtless there is another Kind of *Death* included in the Meaning of the Word, as here used. We shall see Reason to suppose a *spiritual* *Death* comprehended (some have tho't this to be more directly intended) in it, if we do but consult the *Context* impartially, and particularly what goes before the Text we are upon. If we look back to *ψ. 10.* we shall find the Apostle speaking of the spiritual Condition of Men by Nature ; his own, even as others. *When WE were Enemies*, i.e. Enemies of God.— And that which proves them such, is, that they are *Sinners*. Hence that in *ψ. 8.* *While we were yet Sinners, Christ died for us.* So then, it seems, all that Christ died for, were *Sinners* ; not excepting even such as die in Infancy ;—and if *Sinners*, then *Enemies*,—such as needed to be *reconciled to God by the Death of his Son.* And this speaks them to be by Nature in a State of Condemnation, as well as Corruption ; which is the same Thing as to be in a State of *spiritual Death*. I can by no means persuade my self therefore, that all the *Death* intended in *ψ. 12.* is only the Extinction of *bodily* Life ; but it includes also the Loss of the *Soul's* Life, in moral and spiritual Respects, and both *Soul* and *Body's* being by the Law condemned to fall of *Life eternal*, if not recovered in Time out of the State of *Sin* and *Enmity*, natural to all *Adam's* Posterity. The Scripture expressly assures us (in a Passage not very remote from that we are upon) *Rom. 6. 23.* *The Wages of Sin* [and eminently, of the first Sin] is *DEATH* [which seems by the Antithesis to mean especially *Death eternal*] *but the Gift of God is ETERNAL Life thro' Jesus Christ our Lord.* The *Death* which is contradistinguished from, or opposite to *eternal Life*, is the *Wages*

Wages of Sin. Spiritual Death, as well as temporal, entred into the World, with the very first Sin committed by the first Man; and they descend both, to all his natural Posterity: and these are followed with *eternal Death*, by the Law and Curse, to all that are finally found *Sinners* and *Enemies to God*.—In another Place of this same Epistle (which certainly must consist with it self) the Apostle says (Chap. 8. 6.) *To be carnally minded, is DEATH: but to be spiritually minded, is Life.* And he says (x. 13,) *If ye live after the Flesh, ye shall DIE* [surely not in the bodily and temporal Sense only] *but if ye thro' the Spirit mortify the Deeds of the Body, ye shall live*, live in your immortal Part, live to God, and with him. How improbable then is it, that the Apostle, in his Account of the Origin of Man's Sin and Misery, should confine his Views of *Death* to that which is bodily and temporal only? Certainly there's *another Death* (the Death of the Soul, as well as Body) which entred into the World by Sin, even that Sin which was committed by *one Man*, viz. *Adam*. Yet Mr. Taylor says, it means *no other Death* besides that we all undergo when we return to the Dust. How unlikely, and unreasonable this Construction! Yet he says, It infallibly means no other; and he will have the Apostle to be discoursing of *Death* in this confined Sense, throughout the Chapter. But by what has been already said, it seems as if our Author was a little too dogmatical in this.

I shall take Occasion here to shew my Opinion respecting the *Death* threatned to *Adam*, in Case of Disobedience; and so the *Death* which his Offspring are subjected to in Consequence of his Fall, Forecited Gen. 2. 17. *In the Day thou eatest thereof* (i. e. of the forbidden Fruit) *thou shalt surely die*. I think, this by no means intended a total Extinction of his Being, or an immediate Dissolution of the vital Tye between
Body

Body and Soul, or meer Mortality and Affliction of his Body. Something more is imply'd in this Threatning, than is included in the Sentence afterwards pass'd upon him (literally taken) *Dust thou art, and unto Dust thou shalt return*, Gen. 3. 19. — It means much more than the bare Loss of temporal Life; which our Author pretends was the only Intent of the Threatning, as well as consequent Sentence. — Surely to lose God's Image and Favour, to lose Union to God and Conformity to him, in which *Soul-Life* consists, is in the most important Sense to *die*. Accordingly, in Scripture-Language, a State of Sin and Wrath is a State of *Death*. This miserable State *Adam* fell into immediately, as soon as he transgressed. *In that very Day* that he sinned, he *died*; not only as he became mortal, but as he fell under the Power of Sin and the Curse. He instantly became incapable of *living to God*; came to be *carnally minded*, which is *Death*; and as impotent to perform any *spiritual* Duty, as the literally Dead are to do any vital Action; besides which he fell under Condemnation, at the Bar of Divine Justice, and was *dead in Law*; bound to suffer eternal Death, unless prevented by the Mercy of God in and thro' a Mediator. — Now, in Consequence of his Sin and Fall, his Posterity derive from him a corrupt Nature, and a guilty State; so are naturally in the like State of *spiritual Death*, as fallen *Adam* was. Hence that, Eph. 2. 1. *You hath he quickned* (or made alive to God) *who were dead in Trespasses and Sins*. And to shew that this was nothing peculiar to the *Ephesians*, nor peculiar to Men in a *Heathen* State, the Apostle afterwards brings in *himself*, as being by Nature in the same unhappy Case; §. 5. *When WE were dead in Sins, hath he quickned us*. — See also §. 3. *WE all — were by Nature Children of Wrath, EVEN AS OTHERS*. — So then a State of Sin, according to Scrip-

ture-Representation, is a State of *Wrath* and *Death*. The very Moment *Adam* sinned, he fell into this State; and his Posterity derive from him, together with his Nature, this same spiritual State. The very Moment they begin to have personal Existence, they commence *Sinners*, in Virtue of their Union with *Adam*, the common Head of Mankind, and in Consequence of his Sin and Fall.—*Adam*, on the very Day he sinned, died to the true End of his Being and to true moral Glory; having unclothed himself of the Divine Image, in which he was at first made; and contracted the Image or Likeness of the *Prince of the Power of the Air*, the Spirit that ever since worketh in the Children of Disobedience; a Character belonging to all *Adam's* natural Posterity, before Conversion.—The Man thus fallen and spiritually dead, was soon seized with *Fear* and *Shame*, and a guilty Conscience. Finding himself now *naked*, stript of his Innocency and moral Beauty, and cover'd with the deformed Complexion of that *Old Serpent*, which had betray'd him into Sin; and perceiving himself now a Creature loathsome in the Eyes of his Maker, without Hope of any further Favours from his Divine Benefactor, and lying exposed to his eternal Displeasure; this must needs be a *Death* more terrible to him, than meer bodily Death could possibly be:—And this *Death* he also transmitted to his Posterity; which tho' they neither see nor feel it, while under the Power of carnal Security, yet they become very sensible of, when the Spirit of God opens their Eyes, and awakens them by a Work of Conviction.—*Death*, in these various Shapes and Appearances, *entred into the World by Sin*, even the first Sin.

It is observable, in the Words before us, the Apostle makes a *twofold Connection*. The first is between *Sin* and *Death*, as between the Cause and its Effect. *Sin* (says he) *entred into the World*, and *Death by Sin*.—The second Connection is between *Adam* and his uni-
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versal Posterity. By *one Man* (i.e. Adam.) *Sin entred—, and Death by Sin*, and so *Death passed upon all Men, for that all have sinned.*—Here that *one Man* and *all Men* (i.e. naturally descending from him) are represented as so united, or conjoined, that what this *one Man* did, affected *all Men*, and the whole Body were subjected to that *Death*, which was the penal Consequent of his Sin.—By *one Man*, *SIN* entred into *the World*; i. e. (as some interpret it) into the World of Mankind; into the political or moral World, and not into the local or material World only. The Word is often used in that Sense: as, where we read of *the Sin of the World*, of *the whole World's lying in Wickedness*,—of *God's not sending his Son to condemn the World*, &c. In these and many other Places, it intends the *human World*. In the same Sense the Word is apply'd several times in this Epistle to the *Romans*. As, where it speaks of *Reconciling of the World*, of *not being conform'd to this World*, of *all the World's becoming guilty before God*, &c.—Thus here, Sin having entred by one Man, it entred into *the World*, all the World of his natural Descendents; the Contagion reached his Posterity, and defiled every Generation of Men. Which argues a near Relation and close Connection between the *first Man*, and *the World*, or whole succeeding Race of Mankind.—And since Sin, which entred by that one Man, entred also into the *whole World* of his Offspring, no Wonder that *Death*, which Sin brings along with it, *entred likewise into the World*, and spread over all succeeding Generations. And so [in Consequence of *Adam's Fall*] *Death passed upon all Men, for that* [or, in whom, viz. that *one Man*] *all have sinned.*—*Adam* and his Seed are here understood to be so joined together, even as the Root and Branches, as the Head and Members; that, he falling, they fell with him, in the first Transgression. *Adam*, who was the personal Agent in committing the

Sin, and *all Men* (though not personal Doers of the Sin) are involved together in the Guilt and Doom. They were *all* included with and in him, by Virtue of their natural and federal Relation to him, as their common Head and Representative. It is observable, that the Apostle puts the Sin and Doom of that *one Man* and of *all Men* together. For, as the *Souls* of all Saints in Christ Jesus may be said to be *bound together in the Bundle of Life with the Lord their God*; so all the Descendents of *Adam* naturally have their *Souls* bound in the same Bundle of Sin and Death with him their common Head. It may also be observed, that the Apostle dating the Commencement of Sin and Death, uses the *preterfect* Tense. "By *one Man Sin hath* entred, and Death by Sin; so Death *hath* passed upon all Men, for that all *have* sinned." This can't be understood of all Men's having *actually* sinned, and brought Death on themselves in this way; for of the *all Men that have sinned*, perhaps the one Half were not born in the Apostle's Day, if they be as yet, even in our Day, so many Ages since the Time that this Remark was made by him. Hence, it must refer to *Original Sin*; and mean, that in that *one Man*, the common Father and Representative of the human Race, *all Men have sinned*; and in Consequence of their having thus *sinned*, they have all justly fallen under the Curse of the Law, and into a State of *Death*.—Nothing can be plainer, I think, than it is by the whole Tenor of this Chapter, that the Apostle is here speaking only of *one Offence of one Man*, in whom and by which *all Men have sinned*; and nothing, in my Opinion, can be a clearer Proof of the Doctrine of *Original Sin*.—As to *Adam*, personally, *Death passed upon him* immediately: he from that Time lived but a dying Life, in regard of his Body; his Soul became alienated from the Life of God, was seized with that Fear which hath Torment, and drank of

of a Cup *more bitter than Death*; and this spiritual Death must have issued in his eternal Death (as before observed) had not infinite sovereign Mercy provided a Remedy, in the *Messiah*, soon revealed to him.— And as to the Posterity of *Adam*, they being involved in the Guilt of his first Transgression, *Death has passed upon them* also, universally. So that they no sooner come into Being, but they have a mortal Body, a perishing Soul, and a Liableness to eternal Death, unless infinite Grace apply to them the provided Remedy. With reference to a State of Nature, all may say in the Language of the Apostle, 1 Cor. 15.49. *We have borne the Image of the Earthly*, i. e. of *Adam*; who by his sinning lost the moral Image of God, and became all over cover'd with spiritual Deformity and Death. And we bear this ugly Image of fallen *Adam* until we obtain converting Grace, which indeed transformeth us into the *Image of the heavenly*, i. e. Christ, the Son of God, and the *last Adam*.

It is therefore strange to me, that notwithstanding such plentiful Scripture-Evidences of a complicated Death befalling *Adam* immediately on his first Sinning, Mr. *Taylor* should wholly confine the threatned Death to the Loss of *bodily* Life. That this could not be the true Sense of the Threatning, even according to his own Notion of the Matter, has been sufficiently proved; nor can his Sentiments in the Case be supported, either by Scripture or Reason.—However, for the further Illustration of the Matter in Hand, I shall shew that *Adam's* first Transgression, considering its Nature and aggravating Circumstances, certainly merited much more from the Hand of Divine Justice, than the Evil our Author supposes to be threatned and inflicted on him. Surely *Adam's* Sin (whatever diminutive Thoughts any may have of it, as a meer *Peccadillo*, and a Sort of venial Crime) included in it an infinite Guilt,

as it struck at infinite Majesty, and tended to dethrone the everlasting God ; and to place Man in God's Room, or rather set up Self above him. The Bait which the old Serpent laid before Man, and which he greedily caught at, was, *Ye shall be as Gods* ; or rather, *as God*,—equal with God himself, subject to no Controul, and vested with Supremacy. A most blasphemous Suggestion ! which yet fired *Adam's* Ambition, and tempted him to rebel against his Maker. His Sin carried in it a daring Defiance of the great God, and an open Rejection of his Authority in the particular Prohibition, with which he was try'd ; and an audacious Contempt of the awful Sanction, annexed to it. His Sin was aggravated also as he believed and obeyed the *Devil*, rather than God. For tho' God had expressly threatned *Adam*, if he ate of the forbidden Fruit, that he should *surely die* ; yet he hearkned to the old Serpent's Suggestion to the contrary, who said to him, *Ye shall NOT surely die*. (Gen. 3. 4.) It's possible, the lying Serpent insinuated to him, that the *Death* threatned in Case of eating the forbidden Fruit, intended no more at most, than a *bodily* Death, or Loss of *temporal* Life (according to what is pretended by our Author) when yet he knew from his own sad Experience, there was a *spiritual* and *eternal* Death, which Sin would expose him to, and which is an incomparably greater Evil.—However, the Father of Lies sometimes speaks the Truth, tho' his Design is always to deceive, in the whole or in part. Thus in the present Case, *Ye shall be as God* ; this was a daring Falshood : But then it follows, — *knowing Good and Evil* ; in this he spake the Truth. For our first Parents now, like him, came by sorrowful Experience to know *Evil*, which they were before perfect Strangers to ; to know *Evil* by it's Presence ; and to know the Worth of *Good*, by the Want of it ; to know what an *evil* and *bitter* Thing *Sin* is, by a consci-

ous and afflictive Sense of it : whereas before, they only knew that which was *Good*, and had no Acquaintance with any *Evil*. Thus the *Serpent beguiled them by his Subtily*. The Devil was a Deceiver, and so a Murderer, from the Beginning. He acts in the same Shape still ; seducing unwary Mankind into Soul-destroying Errors and Delusions, and pretending they shall *know Good*, when he aims at their Ruin, and hopes they will only *know Evil*. — But further, *Adam's Sin* appears very aggravated, as it carried with it the highest Ingratitude to God, and a base Contempt of the Riches of his Goodness toward him ; who had given him all Things richly to enjoy, save only this one *forbidden Fruit*. — And the Aggravation of it further appears, in that he chose to run the Venture of destroying himself, yea, and his *Posterity* with him, rather than forbear to eat of the prohibited Tree. For *Adam* must in Reason be supposed to know, that what *Posterity* he was to have, were considered, as not only now in his Loins, but as included in the Covenant made with him, their moral, as well as natural Head. — Finally, it was accumulative Guilt in *Adam*, not only to go about to hide it from God, but, implicitly at least, to make God, if not the Author of his Sin, yet a criminal Accessory, or Accessary to it. *The Woman whom THOU gavest me* (or, to be with me) *she gave me of the Tree, and I did eat.* (Gen. 3. 12.) — Now, upon the whole, since *Adam's* first Transgression was attended with so many Aggravations, and was so heinous a Sin, it must certainly be concluded to have deserved God's Wrath and Curse, both in this Life, and that which is to come, and a Curse upon the Soul, as well as Body. Yet our Author pretends, the Penalty denounced against it, reached no further than the Loss of his bodily Life, or Annihilation, at the furthest. — A meer Fiction (to say the best of it) and what deserves to be exploded with Contempt

Contempt!—In Consequence of this Notion, he pretends, that *Adam's* Sin can be said no otherwise to affect his Posterity, than as thereby he was exposed to die without Issue; or if he had Children given him, all that they were exposed to, in Consequence of his Sin, was only a little Toil and Trouble to the Flesh, and the Perishing of the Body at last. But as I have made it appear, that the Penalty on *Adam* included much more than all this; so I presume it has been made evident, that much more is included in that *Death*, which *hath passed upon all Men, for that all have sinned*. — Thus I have given some of my Thoughts on *Æ. 12. of Rom. 5.*—

Before I proceed, I shall just observe how the Force of Truth has extorted from Mr. *Taylor* himself, that notable Concession, while explaining this Passage,— “*For that all have sinned, namely, in Adam,*” (says he) for “the Apostle doth not intend here to affirm, that Death passed upon all Men by *their own Sins*. The whole Discourse plainly shews, that he understood and believed, that Death came upon Mankind by *Adam's ONE Offence*.”—Therefore the Apostle's Argument constrains us to take those Words, *For that all have sinned*, in the same, or nearly the same Sense with those, *Are made Sinners*, ver. 19.—Seeing the Apostle's whole Argument (he says) turns upon this Point, That all Men die, not thro' their own Sins, but thro' the one Offence of *Adam*, who can doubt but the Words, *for that all have sinned*, must be understood in a like Sense to those, [*By one Man's Disobedience*] *all are made Sinners*, however the particular Manner of Expression be accounted for?” (SCRIP. DOCT. pag. 51, — 54.)—These Concessions (taking the Terms in their usual Meaning) I think, tend to overset our Author's whole Cause: and therefore to evade the natural Consequence thereof, he has set his Wit to work in inventing new and strange Senses of Words and Phrases, that

if possible he might make his new and strange Doctrine appear with some Face of Consistence, and like *Scripture-Doctrine*. But he is plainly put to miserable Shifts. By various Arts of Criticism he coins new Interpretations of Scripture-Expressions; and after chopping and changing of Terms, alledging other Texts of a similar Sound &c. he at length grows confident of the Truth & Genuineness of his Comments & Conjectures; tho' so opposite to the Current of learned Expositors. Yet I really think, it is vain Confidence, at least in several Instances.—I shall only add here one Remark on his strange Construction of the last Clause in the Verse we have been considering: *For that all have sinned*. He contends, that it only means, *all have suffered*; and that the Greek Words translated, *for that*, mean only, “*Unto which, or, As far as which, Death*” — (pag. 51, &c.) I won't now dispute with him on this latter Point, tho' much might be said here. And as to the former, I will only observe, that his Gloss on the Word, *sinned*, is not only inconsistent with the whole Tenor of this Chapter, but with his own Gloss on the preceding Part of this very Verse. For by *Sin* he there understands *moral Evil*; whereas, to make the whole Comment of a Piece, he should have there, as well as here, understood it of *afflictive Evil*. So it would then have stood thus, *As by one Man Suffering entred into the World; and by Suffering, Death; and so Death passed upon all Men, as far as which all have suffered, viz. in Adam*.—I leave the Reader to his own Reflections. And shall my self only say, admitting his Sense here, it will make little to his Purpose, if we take *Death* in its just Latitude, as comprehending *spiritual Death*, and Exposedness to *eternal Death*; *so far as which, all have suffered*, in our Opinion.

Proceed we now to examine Mr. *Taylor's* Sentiments on the rest of the Chapter we are considering, *ROM. 5.*—He grants, “ It is evident, that the Apostle draws a Comparison between *Adam* and *Christ* ; between something that *Adam* did, and the Consequences of that, and something that *Christ* did, and the Consequences of that. This Comparison he begins at the 12th *ψ.* but there he mentioneth only what happened on *Adam's* Part ; namely, that *Death* entred into the World by his Sin, and by his Sin came upon all Mankind. There he stops awhile, and before he goeth any further, brings an Argument to prove,— That it was his first Sin alone, his *one Offence*, which subjected Mankind to *Death*. This Argument you have, *ψ. 13, 14.*” (*SCRIP. DOCT. p. 36,—38.*)— All this seems well enough said ; and it rightly understood and applied, makes much for my Purpose, and against our Author. But he understands and applies it all very differently from me, and from most Expositors that I have seen.

As to that Clause in *ψ. 13.* *For until the Law, Sin was in the World,*—according to Mr. *Taylor* it means, that in all the long Period of Time from *Adam* to *Moses*, it must indeed be allowed, there was *Sin* in the World ; “ that is, Men were guilty of various Sorts of Sins.” (*Pag. 41.*)—By which, it seems, he owns there was then a *Rule of Duty*, which Mankind had to walk by : tho’ I don’t remember, he any where explicitly and definitively tells us *what* it was, or how they came by the *Knowledge* of it. However, he denies it to be “ such a Rule as was with the Penalty of *Death* threatned to the Transgression of it ;” and so, in his Notion of the Matter, was not strictly *Law*. For he defines *Law* to be “ a Constitution of the Lawgiver, which subjects the Transgressor unto *Death* ; such as the Covenant at *Sinai*, or the Law given by *Moses* ;— and the Covenant under

under which *Adam* originally was." Nevertheless he owns, at the same Time, tho' there was then no *Law* in Being, which threatned Transgression with Death, yet *Sin was in the World*. By this (says he) the Apostle means "the *Sin* which actually had a Being in the " World, viz. the Sins which those Persons committed who lived in the Times before the Law given " by *Moses*; the Sins of those Persons, who, when " they sinned, did *not* sin after the Similitude or Likeness of *Adam's* Transgression"—(That is, as he elsewhere explains it, "had not sinned against *Law*, making Death the Penalty of Sin, as *Adam* did.") Mr. Taylor subjoins, "The *Sin* of *Infants* never was *in the World*; neither did they ever *sin after the Similitude of any Man's Transgression*, who never *sinned* at all." (SUPPL. p. 115.)—To this I reply; None, as I know of, ever pretended, that *Infants* (while such) are capable of committing *actual Sin*; and if Mr. T. means this by "*Sin's actually* having a Being in the World," I don't see but it may be safely granted him, in this Sense, that "the *Sin* of *Infants* never was in the World:" and the very Reason why we reckon *Infants* in the Number of those the Apostle speaks of, as *not having sinned after the Similitude of Adam's Transgression*, is, because (not having the Use of Reason) they are not capable of *actual* sinning, "*after the Similitude of any Man's Transgression*," who is under a known *Rule of Duty*, whether *with*, or *without*, the Penalty of *Death* annexed to it. — But still, notwithstanding this, an *Infant* is as capable a Subject of the moral Principle of *Sin*, as of the intellectual Principle of *Reason*: and you may as well deny him to be a *rational* Creature, because he has only the *Habit*, and not the *Use* of *Reason*, as deny him to be a *sinful* Creature, merely because he has not arrived to the *Practice* of *Sin* in his *Life*, while nevertheless its Seed is latent in his *Nature*. And it

appears to me, this must be the Truth of the Case with every Child of *Adam*, that altho' he cannot (while an Infant) *sin after the Likeness of Adam's Transgression*, yet he comes into the World under the *Guilt* of that Transgression, and is born in the *Likeness* or *Image* of fallen *Adam*, with a depraved Nature, inclining him, as soon as he becomes capable of committing actual Sin, likewise to *sin after the Similitude of Adam's Transgression*: nor can all the Force of the most improved Reason, and the tenderest natural Conscience, with all the Aids of Providence and common Grace, *restrain* him from customarily thus sinning, in one Instance or another, in some Degree, until he comes to experience a *renewing* Work of special Grace. This is found by Experience universally the Case of the Sons and Daughters of *Adam*. There never was one Exception; but the holy Child *Jesus*.—In respect of all the *Infants*, as well as the Adult, that lived in that long Tract of Time between *Adam* and *Moses*, it is true, what the Apostle asserts, *Sin was in the World*: and it has been in the World ever since. That which in this Epistle he calls *the Sin that dwelleth in us*, whether it break out in Practice, or not, yet “actually has a Being in the “World;” nor are *Infants* exempted from this *indwelling Sin*. It can't reasonably be thought they are born free of it, since they are universally subjected to *Death* (be it temporal only) even as others. The greatest Part of Mankind, it may be, depart this Life in *Infancy*. They don't die for any actual Sin of their own, but in Consequence of *Adam's Sin* imputed, and a corrupt Nature from him derived to them. I must confess, if they be not really in a State of *Guilt* and *Corruption*, I don't see how it can be reconciled with any reasonable Notion of God's Justice & Equity, to have laid them under a judicial Sentence of *Mortality*; and before they have ever had Opportunity for
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doing the Work of Life, to send such a World of them down to the Grave, where *the Dead praise him not*. — I cannot help strongly concluding, that if for *Adam's* Transgression all Mankind are subjected to Death, then either *Adam's* Offspring, by God's Appointment, from the Beginning, stood in such a near Relation to him, and moral Connection with him, as their general Head and Representative, that he falling into Transgression, the legal Result of it, or an Obligation to Punishment, descended from him unto them; so that they are by a just Construction reputed guilty in Law, and accordingly dealt with as *Sinners*: nor indeed, unless this be the Case, can I see why Infants should be *baptized* for the Remission of Sin, or how they should need an Interest in *Christ*, who came into the World but to *save Sinners*, and suffered only for such, the Just for the *Unjust*. — I say, either I must suppose the Posterity of *Adam* born under *imputed Guilt*; or else I can't see but that God's subjecting all Mankind (and even Infants) in Consequence of *Adam's* Sin, to *Mortality* (considering the Thing absolutely) was an Act of meer arbitrary Power, void of Equity: which for any to imagine, would be absurd and blasphemous, since it is a charging the Almighty with Injustice towards his Creatures. But *far be it from the Almighty, that he should do Iniquity*. Surely *the Lord is righteous in all his Ways, and holy in all his Doings towards the Children of Men. All his Works are done in Truth. Tho' Clouds and Darknefs are round about him, yet Justice and Judgment are for ever the Habitation of his Throne*. — So that from the universal Decree of Mortality, in passing and executing of which, God is perfectly *righteous*, we may reasonably infer, that *Adam's* Posterity, by virtue of their close Connection with him, as their common Head, sinned and fell with him, in his first Transgression. — The Apostle in this *x. 13. For until the Law, Sin was in the*

the World, designs to prove his former Assertion (in *y. 12.*) *that all have sinned*; as well those before, as those after the *Law* was given by *Moses*. All along, even thro' that whole Period before the *Law*, there was *Sin* in the World, among the Adult, by *Perpetration*, or actual Commission; and among Infants themselves, by *Participation* with fallen *Adam*, in imputed Guilt and inherent Corruption.

It follows in the next Clause, *But Sin is not imputed, when there is no Law*. I look upon the Apostle's Meaning and Drift here to be this: — Since *Sin* was in the World, and that *Sin imputed*, as appears by the universal Mortality of Mankind, from the Days of *Adam*, in Consequence of his Fall, we may reasonably suppose, that none were ever *without Law to God*; but even in the Period before *Moses*, there was some *Law* in Being, some Rule or Constitution, by which *Sin* was *imputed*, and to which the Penalty of *Death* was annexed. It is as if he had said, If there had then been *no Law* at all, there would have been *no Transgression*; *Sin* would not have been *imputed* and punished as it was: there was certainly therefore a *Law*, all that while, condemning *Sin*, and dooming Mankind to *Death*, in Consequence of that. The *Law* given to *Adam*, commonly call'd the Covenant of Works, was such a Constitution: and his Posterity naturally were, from the Beginning, under this *Law*, with regard to its moral Precepts, and penal Sanction: So far as this amounts to, that *Law* remains in Being, thro' all Ages; and condemns *Sin*, in all, wherever it exists, whether it be in Practice, or in Principle only. Hence, if we form a Judgment of Mankind by this original *Law*, it must be concluded, that *all have sinned*; since all stand condemned by it to *Death*; and therefore must by this *Law* have *Sin imputed* to them. — By an unalterable Statute of Heaven, *the Wages of Sin* (unpardoned and unsubdued)

unsubdued) is *Death* (Rom. 6.23.) And *Sin* (original, as well as actual) would always terminate in *Death eternal*, were it not that *the Gift of God* to his People is *eternal Life thro' Christ*.—To what Purpose then has Mr. *Taylor* been troubling himself to prove, that the *Death* threatned on *Adam* was only the Loss of *bodily Life*, when it must in the Nature & Intent of it include *spiritual Death*; and must inevitably infer *Death eternal*, to *Adam*, and to all that by his Disobedience were made *Sinners*,—exclusive of the Interposition of redeeming Grace, as before noted.—And our Author's Arguments, as I take them, are equally inconclusive, and inconsistent, while he pretends that “there was *no Law* in Being,” from *Adam* to *Moses*, which threatned the Transgression of it with the Forfeiture of *Life*; and therefore that Men are subject to *Death*, “not from their own *personal Sins*, but from the *Sin of Adam*.” (Pag. 57.)—How comes Mr. *Taylor* to resolve the whole Cause into *Adam's* one Offence; to lay the whole Weight of the *Death* of so many Millions of Men and Women, as well as Children, on *Adam's Sin* only, thro' the whole Space of Time before *Moses*? Why, says he, Because all that while “the *Law*, which threatens Transgression with *Death*, was *not in Being*,” and in that Case, “whatever *Sin* may *deserve*, it is not taxed with the *Forfeiture of Life*.”—So he says in another Place, “Therefore the *Sins* of Mankind were not *imputed*,—or charg'd upon them as *Capital*,—because the *LAW*, which subjects the Transgressor to *Death*, was not then in Being. For it was abrogated upon *Adam's* Transgression; and was not again in Force, 'till reviv'd by *Moses*, at Mount *Sinai*.” (Ibid. p. 41.) He adds (p. 42. *Marg.*) “But yet Men through that long Tract were all subject to *Death*; therefore *they* must be included in the Sentence, Gen. iii. 19. and *their Mortality* must be the Consequence
“ of

“ of *Adam's* one Offence.”—How inconsistent this Author is with himself, and with Scripture, seems very obvious. For if Mankind are subjected to Death in Consequence of *Adam's* Sin only, and yet Death is not inflicted upon them as a *Punishment* for that Sin, because Punishment includes *Guilt*, but *guilty* of that Sin we neither are, nor any ways possibly could be (as he asserts, p. 20, 21.) and if Death, in all that Series of Ages between *Adam* and *Moses*, was not from Men's *personal* Sins, so consequently not inflicted on them in a way of *Punishment*, because during all that long Period there was no *Law* in Being, the Transgression of which, whatever it may deserve, yet is not taxed with the Forfeiture of *Life* (as also he asserts once and again) then I think it is a clear Conclusion, that at least in all the Generations of Men before *Moses*, none ever had *Death* inflicted on them as a *Punishment*; because Punishment always connotes *Guilt*; and (according to him) *guilty* they no ways possibly were of *Adam's* Crime, nor did any personal Crimes of *their own* make them guilty of Death, there being then no *Law* in Being, with that Penalty annexed to it. So they died without any manner of *Guilt*.—What Notion then must we form of the *Death* of Mankind in that Period? Why truly, if it was never inflicted as a *Punishment*, was it then always conferred as a *Benefit*?—But was it sent as a *Benefit*, and not a Punishment (for Instance) on the *Antediluvians* and *Sodomites*? The Tenor of Scripture-Story makes wholly against any such vain Imagination.—And indeed our Author himself is constrained at last, by the Force of Truth, I suppose, to confess that those which perished in the *Flood*, and in the Destruction of *Sodom*, “died FOR *their own* particular Sins.” (Pag. 42, 43. Marg.)—But how can this be reconciled with his favourite Opinion, that in this Period before *Moses*, LAW was not in Being, and whatever

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Sin may deserve, it is not taxed with the Forfeiture of *Life*, when *LAW* is not in Being!" For which Reason he much insists upon it, that "Men are not subject to Death *from their own personal Sins*:" yet here he owns, on second Thoughts, not only of the *Sodomites*, but of the whole *World of the Ungodly* drowned in the Deluge, that they "died *for their own particular Sins*." What subtil Distinctions he may make between *personal* and *particular*, or between the Particles *from* and *for*, I have not Penetration enough to devise. But I think it will try all his Skill at Criticism, to bring himself off from a palpable *Contradiction* here.— I read what he offers in his *marginal Note*, concerning "extraordinary Interpositions,—*the Law given to Noah*, making Death the Penalty of Murder,—*such Death's being only an Anticipation &c.* But it appears to me all meer Amusement; and serves only to shew that *Mr. Taylor* would say something, if he knew what, to make his Notions hang together, and not clash with Scripture. However, certainly those *extraordinary Interpositions* were but uncommon *Judgments*, procured by Men's *own Sins*: and tho' they were *Anticipations* of what would have fallen out afterwards in the Course of Nature, yet they were not *only* such, but were Displays of divine Wrath against the *personal Sins* of the Sufferers. Whatever was the Reason of their Mortality, in common with the rest of Mankind, yet their dying *when* they did, and in such *Circumstances*, indicated their Death's coming as a *Punishment*, or (in our Author's Phrase) their "dying *FOR their own particular Sins*." — Yet how Men's dying in such or such *Circumstances* can consistently be said to be "*FOR their own Sins*," or how it can fairly be said in any Case, "*a Man by his own Crimes brings Death upon himself*," when "*LAW, the only Constitution which subjects the Transgressor to Death, is not in Being*," I confess, these are *Difficulties*,

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that I must leave Mr. *Taylor* to solve.—And so I must that other Difficulty, how he could say, there was no such LAW in Being as subjects the Transgressor to *Death*, when at the same Time he himself explicitly mentions “the LAW given to *Noah* (Gen. 9. 6.) making *Death* the Penalty of Murder.” And if *Death* was threatened for this particular Sin, it is no great Matter in what Shape it was to come, or *how* it was to be inflicted : nor was it less a *Punishment* or *Judgment* of God, because *Man* was to be the Instrument in executing it. And whatever was the precise *Date* of this LAW, it is own'd to be within the Period between *Adam* & *Moses*, when our Author denies there was LAW in Being, or a Constitution guarded with the Penalty of *Death*. It was probably no new Constitution ; but only an *ancient* one, revived after the Flood.—*Cain*, the first Man born of a Woman, was conscious of *Guilt*, after murdering his Brother, and afraid of Men's *killing* him, in just *Revenge*, and as we may well think, in Execution of some LAW against Murder, like that given to *Noah*. The Silence of Scripture is no more of an Argument that there was no such *Law* then in Being, than the same is an Argument that there was no Law of *Sacrifices* at that Time ; which yet seems evidently deducible from those Words in the New Testament ; *By FAITH Abel offered a more excellent Sacrifice, than Cain, &c.* And this indeed was the Ground of that *Envy*, which tempted *Cain* to murder him. So that, for ought I see, Mr. *Taylor*'s Notions about these Things are without Harmony among themselves, and without any just Foundation in Scripture or Reason.

I come now to *ſ. 14.* of this Chapter (Rom. 5.) *Nevertheless, Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that was to come.*—What our Author says upon this (SCRIP. Doc.

Pag.

Pag. 41, & 57.) I have had Occasion already to consider, in Part, while examining his Notion, that during that long Period between *Adam* and *Moses*, there was *no* LAW in Being, that made Death the Penalty of Sin : the contrary of which, I think, has been sufficiently proved. However, a few Remarks, not unfitly, may be added here.—I observe, our Author, in his Paraphrase on this Verse, suddenly re-assumes the orthodox and proper Sense of the Word, *sinned*, which he had just before explained away, and *exchang'd* for a quite different Sense. For tho' in the Beginning of *ψ. 12.* (as before noted) he takes the Word, *Sin*, in its genuine Sense, for *moral* Evil ; yet upon the Word, *sinned*, in the End of the same Verse, he puts another Sense, taking it for *afflictive* Evil, and calls it, *suffered* : nevertheless, in descanting on the immediately following Verse, he restores the first and true Sense, and calls *Sin* by its proper Name again. Thus he alters the Meaning of a common Term, backwards and forwards, with a sovereign Liberty, and without offering any convincing Reasons to justify his sudden Transitions from one Construction to another. Truly, I can't but look upon it as the Sign of a *bad Cause*, when an able Advocate for it is driven to such mean & pitiful Shifts, as by the Dint of Criticism (for the Sake of serving a Turn) to force an *uncommon* and *unnatural* Sense on a Word in one Passage of great Importance in the Case, while yet the very same Word is manifestly *several* Times used in its *natural* & common Sense in the Context, both just before & just after, and is there so used even by his own Confession. For doubtless Mr. Taylor was aware, how absurd it would be, as in the first Passage to suppose it said, "By one Man SUFFERING entred into the World, and Death by SUFFERING ;" so in the last to read the Text, "Nevertheless, Death reigned from *Adam* to *Moses*, even over them that had not SUFFERED

after the Similitude of *Adam's SUFFERING.*" — Therefore our Author avoids the *unnatural* and *strained* Sense in these two Places ; yet, this notwithstanding, he endeavours to force it on the intermediate Words, *All have sinned* ; i. e. (says he) "*All have SUFFERED.*" And he returns to this forced Sense again, when he comes to that similar Passage (y. 19.) *Many were made Sinners*, i. e. (says he) "*Many were made SUFFERERS.*" — But if this Construction is manifestly *absurd*, and even *ridiculous*, in those other Places, I desire some good Reason why it should not be tho't equally so in these. And if the natural genuine Sense be preserved in these two last Passages, it will go a great Way towards deciding the Controversy, in Favour of the Doctrine of *Original Sin*.

Another Remark may be, that Mr. Taylor wholly confines the Notion of *Death*, in the Text we are upon, to the Loss of *temporal* or *bodily* Life. Whereas, for ought I see, the Word may be taken here in the like Latitude as in the preceeding and following Context, where *spiritual* Death is not excluded. Surely it must be owned, that *spiritual* Death, as well as *temporal*, *entred into the World by Sin*, (as in y. 12) and that *many be dead* (as in y. 15,) even *spiritually* dead, as well as otherwise ; or *dead in Sin*, and not *alive unto God*. — And if according to the Scripture-Story it appears, that in general, *the Earth was corrupt before God*, and *the World lay in Wickedness*, or that Sin greatly abounded, in the Period spoken of, then it may be said, in the *spiritual*, as well as *temporal* Sense, that *Death reigned* all that while : for where *Sin* has the Dominion, it may well be said, *Death reigns* ; seeing that to be *carnally minded is Death*, —eminently the Death of the Soul, — according to this very Epistle. (Rom. 8. 6.) The *Law of Sin and Death*, to a dreadful Degree, visibly tyrannized over the World, especially for that long Space of Time

Time between *Adam* and *Moses* : yea, it reigned over them that had not sinned after the Similitude of *Adam's Transgression*.—Surely, *The World of the Ungodly*, that universally perished together in the Flood, were under the Power of *spiritual Death* ; a *Generation of God's Wrath* : and indeed were by Nature the Children of *Wrath*, even as others ; tho' I confess, by their personal Provocations, they made themselves manifold more so,—until the Flood came, and destroy'd all *Flesh*, not excepting “ even them that had not sinned after the Similitude of *Adam's Transgression*,” whatever may be the Meaning of this Character, and whether applied to Men or Babes.—So that I don't see why *spiritual Death* should be wholly excluded from the Apostle's View in the Text before us : yet neither do I confine it to this, but willingly allow *temporal Death* to be included, whether more directly intended here, or not.

I observe further, Mr. *Taylor* being of Opinion, that “ during that long Period between *Adam* and *Moses*, Mankind were *Sinners* (in the literal Sense) yet they were not subjected to Death for their own Transgressions, but Death was universally inflicted upon Mankind in Consequence of *Adam's* one Transgression ;” he therefore in his Paraphrase on *Y. 14.* has this Gloss on the descriptive Clause before us, — “ Even over those who did not sin, as *Adam* did, against *Law*, making Death the Penalty of their Sin : Because, during that Period, Mankind were not under *LAW*.” (Pag. 57.)—I shall not insist here on the Case of *Infants*, who being emphatically such as may be said to have not sinned after the Similitude of *Adam's Transgression*, since such are at present under Incapacity of actually sinning, their Death may also emphatically be said to be in Consequence of *Adam's* one Offence ; which may (I think) well be judg'd a sure Sign, that *his* Transgression is imputatively *theirs*.—But as to others at *adult Age*, even

even in the Period mentioned, as they were capable of personally sinning, so they were not left without Law (as I shewed before) even Law having the Penalty of Death annexed to it ; so that they died for *their own*, as well as *Adam's Sin*, tho' even they were such too as had not sinned quite *after the Similitude* of his first Transgression. Truly, in strictness of Speech, it was impossible they should sin just in the same Manner, in the same Circumstances, and to the same Effect, as *Adam* did. For he sinned in eating of a forbidden Tree, not then known to be extant in Nature ; he sinned in Paradise, a Garden which God prepared and made on Purpose for him ; he sinned himself out of a State of Innocency, peculiar to him ;—He sinned away God's sacred Image and special Favour, both from himself and his Posterity ; his Sin entailed Death, both spiritual and temporal, on his natural Offspring thro' all successive Generations ; his first Transgression was attended with many peculiar Aggravations, as being committed against the clearest Light, most endearing Goodness, most obliging Covenant-Bonds, &c. Well therefore might the Apostle, on such Accounts (even tho' we suppose there was Law in Being, with the Penalty of Death annexed to it) describe the Generations between *Adam* and *Moses* as *those that had not sinned after the Similitude of Adam's Transgression*. Whatever Resemblance *their sinning* might in some Respects bear to *his*, yet it may well be thought, that their most aggravated Transgressions, in that beclouded Period, and those Times of Ignorance, must be far below *Adam's* Transgression, in Point of Heinousness and aggravated Guilt, and in respect of extensive Malignity ;—tho' doubtless their Sins carry'd a pernicious Influence with them, and produced deadly Effects in the World ; especially the bad Example of ungodly Parents spreading Infection among their Children, and their Vices entailing Reproach and Ruin on

(some

(some, at least, of) their Posterity. *A little Leaven leaveneth the whole Lump* : and, *One Sinner destroyeth much Good*. But never were these Sayings of God so awfully and unquestionably verify'd, as in the Case of sinning *Adam*.

In the last Clause of the Verse we are upon, *Adam* is said to be *the Figure of him that was to come*, or a Type of *CHRIST* : which the Apostle illustrates and proves in the following Verses, by renewing the *Comparison* he had before begun to draw between *Christ* and *Adam*. This he pursues from *ŷ. 15*, and onwards, to the End of the Chapter, where he evidently considers both of them as *publick Persons*, or as standing in the Capacity of moral *Heads* and *Representatives*, who were to act in the behalf of that Body, whereof the one or the other respectively was the appointed Head ; *Adam* as the common Head of his natural Offspring, to act in their behalf ; *Christ*, as the common Head of his spiritual Seed, to act in their behalf. It is of *Adam*, as in this publick Capacity, that the Apostle says, he is *the Figure of him that was to come*. And it is in this View of the Case, that he carries on a Comparison between these *Two*, in a variety of Instances ; particularly mentioning the Effects wrought by the one and the other, which tho' very different, yet have some Kind of Analogy or Correspondence to one another. In general, he considers *Adam* as being the Destroyer of his natural Seed, all included with him in the Covenant of Life, of which he was made the Surety : but *Christ*, as the Recoverer of his spiritual Seed, all likewise comprehended with him in the Covenant of Salvation, of which he became the Surety.— But of this publick Capacity and federal Relation, which they resembled one another in, I suppose an Occasion will be given to say something further afterwards : by which it will more distinctly appear, how *Adam* was the *Figure* or *Type* of *Him that was to come*.
And

And as to our Author's Paraphrases and Comments on the *following Verses*, it would carry me to a tedious Length, and in some Instances quite away from the Design of these Remarks, if I should so minutely examine his Sentiments in every Particular, as I have done hitherto: and I think it a needless Labour, since his Thoughts on a variety of the Passages in this Chapter, most nearly affecting the present Controversy, have been already scan'd; by which a sufficient Light, as I think, is cast upon the whole, to the Eye of any serious and judicious Inquirer, so far at least as concerns the Point now in Hand.—When the Apostle says, *That thro' the Offence of One, many be dead* (x. 15.)—*That the Judgment was by One, to Condemnation* (x. 16.)—*That by one Man's Offence, Death reigned by One* (x. 17.)—*That by the Offence of One, Judgment came upon all Men to Condemnation* (x. 18.)—*That by one Man's Disobedience many were made Sinners* (x. 19.) I suppose any intelligent Reader may be led into a Conviction of the true Meaning of these Passages, and a sufficient Detection of Mr. Taylor's Mistakes in his Commentaries upon them, if what has been offered in the foregoing Remarks, be carefully review'd, and properly applied. Our Author's Notion is, that in all these various Passages only *temporal* Sufferings & Death are pointed to. But I am perswaded, it has before been made appear, this is a gross Mistake. And shall now only observe, that the *Condemnation* here spoken of, being put in Opposition to *Justification*, called *Justification of Life*, which, so far as I can find, never intends the future *Resurrection* (as our Author's Notion is) but present *Forgiveness* and *Acceptance* with God; and is used in this Sense in this very Chapter (x. 1, & 9.) where we are said to be *justified by FAITH*, and to be *Now justify'd by the Blood of Christ*; it must needs plainly follow, that the *Condemnation* intended, is not meerly a being condemned

demned to the Loss of *bodily* Life, as Mr. Taylor pretends.—And when we consider how those two Cases are set in Opposition, one to another, viz. *Sin's reigning unto DEATH*, and *Grace's reigning thro' Righteousness unto LIFE ETERNAL* (y. 21.) we may reasonably be satisfied, that the Apostle extended his Views beyond temporal Death, and included spiritual Death, yea, *Death ETERNAL*, where he speaks of *Sin's* having *reigned unto Death*. I the rather take a particular Notice of this last Verse, because Mr. Taylor (for what Reason, he knows best) has not seen fit to carry on his Paraphrase so far as to this Verse, but stops at y. 19. — probably because he was aware, he should find it difficult to turn these concluding Words of the Chapter any ways to his Purpose. It's likely Mr. Taylor has much the same Sentiments on the 21st ver. of this Chapter, as he has upon the 23d ver. of the next. We have some of his Thoughts upon this in another Place, (Sup. pag. 120.) where he says, as follows, “*Rom. vi. 23. The Wages of Sin is Death*, is urg'd as a Proof that the Death we *now* die is a Punishment of Sin; consequently, that there must be some Sin in Infants, who die as well as others. But, Death in *Rom. vi. 23.* is of a Nature widely different from the Death we now die. For as it stands there oppos'd to *ETERNAL Life*, which is *the Gift of God thro' Jesus Christ*, it manifestly signifies *ETERNAL Death*, the *second Death*,” &c.—Now, for the *same* Reason, it's probable, Mr. Taylor, in his private Thoughts, is forced to put the *same* Construction on *Death* in *Rom. v. 21.* the Verse we are upon; and therefore allows it no Place in his Paraphrase, seeing he must be obliged to construe it in such a Sense, as would by no Means serve his Turn, but rather weaken the Argument he had been upon. For all along in his Commentary on *Rom. 5. 12, &c.* where *Death* is many Times mention'd,

he interprets it every where of *temporal* Death, or the Loss of *bodily* Life : but he doubtless found, he could not make this 21st *ver.* of the Chapter, buckle to that narrow Sense, and therefore was obliged to wave all Consideration of it. Truly, I think, it was artfully done of him, to break off as he has done : for if he had proceeded to the End of the Chapter, this concluding Verse would have gone near to exhaust all his Skill in Criticism, before he could possibly work it up to any Sense consistent with his laboured Exposition of the foregoing Verses. I make no Doubt, Mr. Taylor secretly puts a Construction upon the Terms *Sin* and *Death* in this 21st Verse, vastly different from what he has constantly put on the same Terms, where he has met with them, from *ψ.* 12, to *ψ.* 19. All along in those Verses, he understands *Sin* as meaning *Adam's* first Transgression ; (unless it be where he speaks of *such* Sin as was not against LAW with the Penalty of *Death*) and by *Death* he all along understands only *temporal* Death. But I'm perswaded he thinks, both these Terms carry a quite *different* Sense in *ψ.* 21. For, *Death* being here opposed to *ETERNAL Life*, he doubtless for that Reason takes it to mean here *ETERNAL Death* : And therefore, since he constantly denies any Thing more than *temporal* Death to be the Consequent of *Adam's* Sin, we may conclude, he here understands *Sin* to be only *personal* and *actual* Sin ; exclusive of *Adam's* Sin, and all its Effects.—But I must confess, this *shifting* of Senses, and *variously* interpreting of common Terms, without any manifest Occasion, but only to serve a favourite Hypothesis, makes our *Author's* Cause carry the Face of a very *bad* one. What could it be for, but to serve a Turn, that he breaks off so abruptly, in considering the Apostle's *Comparison* here betwixt the first and the second *Adam* ? For, tho' *ψ.* 20th mentions the entering of the *Law* (which many Expositors think means

means the Law of *Moses*) the Apostle mentions this only in an incidental way, to obviate an Objection, as some think; and while doing that, he goes back (as it were insensibly) to the Comparison he had been pursuing, under a variety of Particulars; super-adding this Reflection on the whole, That as *Sin* (which entred into the World by *Adam*) had *reigned unto Death* (both before and under *Moses's* Law) discovering its Power and Malignity in all Kinds of miserable Effects, respecting both Soul and Body, Time & Eternity; even so *Grace* (which came by the last *Adam*) should *reign thro' Righteousness unto eternal Life by Jesus Christ*, discovering its Power and kindly Influence in all Manner of happy Effects, reaching even to the future World, and terminating in a blessed Eternity. And the Apostle there intimates, that however "*Sin* might take Occasion by the *Commandment*, to work in Men all manner of Concupiscence, and so work *Death* in them by that which is good," (as it is expressed in the 7th Chap. of this Epistle) yet even the LAW it self should be made subservient to the blessed Designs of redeeming Mercy, and help to illustrate the transcendent and triumphant GRACE of our Lord *Jesus Christ*.— This seems to be the true Spirit and Scope of the Apostle's Words here, in the Close of the *Parallel* he is running between the two *Adams*: which our Author, notwithstanding the great Importance of it, and his Pretence to consider the whole of what is said here, passes over in deep Silence,—I was just upon saying, to my great *Surprize*, — but really when I recollect how this Close of the *Comparison* serves to weaken, rather than strengthen our Author's Argument, nay, to subvert and defeat his whole Design, I cease to wonder at his Conduct, and even think it very crafty in him, not to bring this 21st *Verse* into the Reader's View, lest he should put a Weapon into his Hands against himself, and endanger the Cause he had been so strenuously maintaining.

Thus I have remarked upon the Things that appear'd to me most material in the first Part of Mr. Taylor's "Scripture Doctrine of Original Sin, proposed to free and candid Examination." Such an Examination is what I have had in View; and hope, I have in general kept within the Limits prescribed, nor am conscious of having been any ways *partial* or *unfair* in this Dispute hitherto.

Remarks on the APPENDIX to Mr. Taylor's first Part.

I should have proceeded now to his second Part, but that he has thrown an APPENDIX in my Way, which previously claims some Consideration.—However, having been longer in my Remarks on what goes before, than was at first designed, I propose to say but little to this his additional Work, tho' it takes up near a third Part as many Pages as his preceeding Labour, which we have had so long in Examination. It consists principally of Answers to two *Enquiries*, with some Reflections on the whole. The first *Enquiry* is, "How is it consistent with *Justice*, that a whole Race should be subjected to Death by the *Disobedience* of one Man?—The other, "How shall we account for all Mankind's being *made righteous*, or restored to Life at the Resurrection, by the *Obedience* of another Man, *JESUS CHRIST*?" Which two Points, he supposes, and that very justly, to "require further Illustration," notwithstanding all he had said in his foregoing Explanations & Reflections. (SCRIP. DOCT. *Append* pag 65.)

As to the latter Point, it not being the Question now before us, all I shall say to it at present, is, That in my Opinion it carries in it an *antisciptural*, and false Insinuation, not only as if *all* Mankind shall be *made righteous* by the Obedience of Christ, but also as

if this meant nothing more than their being restored to Life, at the *Resurrection* in the last Day. — I am far from thinking, Mr. *Taylor* in his foregoing Explications on *Rom. 5.* has (as he pretends) “sufficiently cleared the Apostle’s Language and Argument” on this Head. Sure I am, if I have any Understanding in the Scriptures, the true *Scripture-Doctrine* is, that Men must be *made righteous* (really and morally so, as well as imputatively) in the Life which now is ; or else in the Life to come, that will be their unhappy Doom, *He that is unjust, let him be unjust still.* But, does this look like *making them righteous* !—It is true, There will be a *Resurrection* both of the *Just & Unjust* : but then while that of the *Just* is called the *Resurrection of LIFE*, that of the *Unjust* is call’d the *Resurrection of DAMNATION* ; as our Lord has taught us to distinguish in the Case. And shall the *Resurrection of DAMNATION* be call’d the *Justification of LIFE* !—Yet our Author, in Effect, gives it this Name. For he tells us expressly (pag. 47.) “That the *Justification to LIFE*, *ver. 18. (Rom. v.)* is “such a Justification as comes upon ALL Men, just as “the *DEATH*, which answereth to it in the Comparison, “*ver. 12.* is said to pass or come upon *all Men.*”—And (p. 49.) he represents it as being only “the Reversion of that Condemnation to *Death*, which came upon all Men on Occasion of *Adam’s* Disobedience ; or, the *Acquitting* them, as to that Condemnation, by *restoring them to Life again at the RESURRECTION*, by or thro’ the *Obedience of One.*” So that according to Mr. *Taylor*, ALL Mankind indifferently are actual Partakers of the *Justification*, which comes “on the Account of Christ’s Righteousness :” and hence even the *Wicked* that will be raised up only for eternal *Damnation*, may nevertheless (in the Apostle’s Language and Sense) be said to be “*justified to Life,*” being *by the Obedience of One made Righteous* ! Which Scripture-Expression

Expression our Author understands only of our being "made Righteous as to the Consequences of *Adam's Sin*." (APP. p. 78.) Which he makes bodily Labour and Sorrow, and temporal Death, the Sum total of. We have here a Specimen of Mr. *Taylor's* absurd, wild, and dangerous Expositions of Scripture; and I should wonder if they are not shocking even to his own Votaries and Adherents among us, who have been otherwise instructed from their Childhood: particularly in their *Catechism*, that excellent little Body of sound Divinity, which Mr. *Taylor* would fain bring into Contempt. — But to return to the Question more properly now before us——

Mr. *Taylor*, in Answer to that Query, *How is it consistent with Justice, that a whole Race should be subjected to Death by the Disobedience of one Man?* has several Things which I shall briefly remark upon. He says, "We need not urge the *absolute Right* of the Maker and Lord of all, to *limit* the Existence of his Creatures as he pleaseth." Now, tho' this, with some other Things he offers in the following Pages, be true, in general, yet to me it appears but *Trifling*, in this Matter of Moment we are now upon. According to the best Light I can get from Scripture (our Rule of Faith) in this controverted Article of *Original Sin*, the true SCRIPTURE-DOCTRINE is, that God when he gave a Law to *Adam*, was pleas'd to annex to it a Threatning of *Death*, in Case of Disobedience; which imply'd a Promise of *Life*, in Case of perfect & persevering Obedience: And that his *Posterity* were in this Covenant-Transaction with *Adam*, consider'd as represented by him, and included in him, to stand or fall with him: And accordingly, that upon his first Transgression and Fall, his whole natural *Posterity* were considered as fallen in him, and with him involved in Guilt, or intitled to the *threatned* Punishment; which was *Death*, not merely temporal

temporal and bodily, but spiritual and eternal, — in which comprehensive Sense this Word is used frequently in this Epistle to the *Romans* ; as, where it speaks of being *worthy of Death* ; of *Sin unto Death*, &c. — So that had it not been for the Intervention of a Mediator, *Adam* and his Seed had all perish'd for ever, without a Remedy ; I mean, had suffer'd *Death*, in all its Branches. But, notwithstanding the Provision of a Saviour, it appears, that the *Curse* is intailed on *Adam's* whole natural Offspring ; which remains upon them, until they are vitally united to CHRIST, the second *Adam*, and by him obtain the Blessing. — Yet notwithstanding this, it pleased God to leave the Law of *Mortality* in Force, and to Sentence all Mankind (Saved, and Un-saved) in common to temporal *Death*. We look upon this, not as a meer Act of *Sovereignty*, or proceeding only from God's absolute Right as Maker & Lord of all the Creatures ; but as a *judicial* Act, wherein he partly executes the primitive Threatning : tho' it is over-ruled, in regard of his peculiar People, to happy Consequences, and (as I said before) to them the *Curse* is, in effect, turned into a *Blessing*. But to the rest of the World it proves eventually far from being a *Benefit*, as this Author pretends ; which crude Conceit of his may afterwards be considered.

I shall now endeavour to clear up the Case before us, *How it consists with divine Justice and Equity, to subject the whole Race of Adam to Death, on the Account of his first Transgression.* — Some Things may be offered here, preparatively to the Decision of this important Point ; which, I hope, will minister Grounds of Conviction to Gain-sayers.

1. One Thing proper to be considered, is, That all the *Purposes* of God were laid in the Divine Mind from *Everlasting* ; and are therefore, like himself, *unchangeable*. — But so much has been said upon this already, under

der the Head of the *Decrees*, that I shall omit saying any Thing upon it here. Taking this then for an established Truth, I proceed to observe,

2. When God purposed to *make Man upon the Earth*, and to produce Mankind in successive Generations, *Adam* and his whole *Race* were included in the *same* eternal Purpose.— I think it must be allowed by all that have any proper Idea's of God, that in this transcendent Being there's no Place for the Distinction of *a parte ANTE* and *a parte POST*. I mean, the Divine Purposes admit not of *Before* and *After*. But they are all laid, or projected, if I may use the Phrase, at one and the same Instant, in God's eternal and unalterable Counsel. And when this Purpose of his was formed, *Adam* had no more a visible or actual Existence, than every Individual of his whole Race, from the Beginning of the World to the End of it, then had. For, tho' they were not meerly possible, but positive Beings in the Purpose of the Almighty, yet they all lay hid together in his secret Counsel, as it were in some invisible and unknown Region, until God, at the Time appointed, began to bring them forth into actual Existence; which he continues to do, in an uninterrupted Succession of Ages and Generations. We may well therefore conceive, that as God purposed from Eternity the Creation of *Adam*, all his Posterity, unto the End of Time, were included with him in that eternal Purpose.

3. If *Adam's* Posterity were included with him in the Purpose respecting his Creation, it seems reasonable to suppose, they were likewise included with him in the Purpose of God respecting his *Covenant-Obligations*; and then it will follow, by a necessary and undeniable Consequence, that when God, having created *Adam*, did put him under a *Law of Works*, and *Covenant of Life*, his whole natural Posterity were also included or
compre-

comprehended with him in that *Covenant* or *Law*.— I cannot look upon it rational, to suppose, that God had an Eye singly to *Adam* alone, *exclusive* of all Reference or Respect to a *Succession* in the human Kind, either in the Creation of him, or the Law given him, and the original *Covenant-Transaction* with him. For, if that had been the Case, then Man's Creation, and the *Covenant of Works* he was put under, must both have terminated in the Person of *Adam*, and of Course become extinct with him : the Contrary of which is evident, as well from long Experience, as from Scripture. No sooner had God made the first Man, but, it seems, he promised him an Offspring : and this Promise is introduced with a *Benediction*. Gen. i. 28. *God blessed them : And God said to them, Be fruitful, and multiply, and replenish the Earth.*—They whom God *blesseth*, are *blessed indeed*. Man in his primitive State was under such a Divine *Blessing* as implies the actual Enjoyment of a Degree of *Happiness*, and the Promise of its Continuance and Increase, if he did not by Sin forfeit the *Blessing*. And in the Nature of Things, as it required a Series of Generations to fill the Earth, it is evident, this Divine *Benediction* centred not in our first Father alone, but his Offspring were also comprehended in it together with him. And as I understand that in the preceeding Verses (Gen. i. 26, 27.) *God said, Let us make Man in our Image, after our Likeness, &c.* So *God created Man in his own Image, in the Image of God created he Him ; Male and Female created he them :—* it is worthy of Observation, how the *Female* is here spoken of in Conjunction with the *Male* ; at the same time, comprehending their *Posterity*, who were all virtually included in the first Man *Adam*. And so all were, *in him*, created together *in the Image of God* ; while as yet neither *Eve*, nor any of the natural Seed of the Woman, had any other Being but in *Adam*, and this

but only in God's Purpose, and the Promise to him. From whence, I think, it follows, that *Adam* was not alone in the Law and Covenant he was originally put under; but *Eve* and all their Posterity were comprehended with him therein. And if we lay any Weight on the *Order* of Things as they lie in the sacred Story, I not only think it evident, by consulting *Gen* 2. 15, — 20. that *Adam* was quite *alone*, without so much as a *Wife*, when God put him under that Law & Covenant; but also it looks somewhat likely to me, by comparing *Gen*. 1. 27, 28. (understood as above explained) with *Gen*. 2. 16, 17. that *Adam* had the Promise of a *Posterity* made to him, and a *Blessing* pronounced on him, not without relation to them, *antecedently* to the giving him the Law of Probation he was put under. *Adam* therefore must know, that the *Covenant* made with him was not his own meer *personal* Concernment, but was a *publick* Concernment; affecting his *Wife* and *Posterity*, from the Relation he stood in to them, as their common Head; and so the threatned Penalty of Death, in Case of his Disobedience, not terminating in him alone, but extending to his *Wife* & *Posterity* also. — And I think it worthy of Remark, as what tends to give some Light in the Point we are upon, that altho', according to the Course of *Moses* History (as already hinted) *Eve* was not yet formed, when *Adam* was put under a special Law of Probation, nevertheless she, when tempted by the Serpent, declares *her self* equally with *Adam* bound by that Law or Covenant he was under. For, when with a Serpentine or rather Diabolical Subtilty Satan insinuated, that God had *not* forbidden them to eat of every Tree of the Garden, her Reply was this (*Gen*. 3. 2, 3.) *WE may eat of the Fruit of the Trees in the Garden: But of the Fruit of the Tree which is in the midst of the Garden, God hath said, YE shall not eat of it, neither shall YE touch it, lest YE die.* If therefore, as
seems

seems to be the Case, this Law was given to *Adam* before *Eve* was actually produced into Being, and yet (as we see) was of Obligation upon her that was of *the Man*, as well as upon the Man himself, can it in Reason be supposed, that their *Children* were totally exempted from that Obligation; and so no ways involved in the Guilt of the first Sin, nor justly Sharers in the penal Effects of it? Especially when it is consider'd, that if *Adam* had been faithful in this Covenant, and kept the Charge laid upon him, as Head of the Body of Mankind, his Posterity must, in the Nature and Reason of the Thing, have had a Share, an equal (if I may not say a larger) Share, in the good Events, that would have followed in that Case, for a long Succession of Ages, even to the End of the World.—Is it not then, in Reason, and the Nature of the Thing, necessary too, that *Adam* having sinned and fallen, his Posterity should share in the evil Effects and Events? And is it not rational therefore to conclude, that they were comprehended in the Covenant made with *Adam*, and so by the original Constitution bound to suffer with him?

Thus, as the whole human Race were, equally with *Adam* himself, comprehended in God's Purpose to create *Man*; and as in God's covenanting with *Adam*, it's plain, that *Eve* was included, tho' probably not then formed, I think it must necessarily follow, by Parity of Reason, that *Adam*'s Posterity, tho' not then in Being, as to a visible and personal Existence, were also, as included in him, and represented by him, bound under that first Covenant with him, and by Means of his Transgression, justly liable with him, thro' all successive Generations, to suffer the Penalty provided therein.—

But to proceed,

4. As the Tenor of that Covenant God made with *Adam* was a *Promise of Life* in Case of his Obedience, and a *Threatning of Death* in Case of his Disobedience,

his *Posterity*, being included in him, and comprehended in that Covenant, must necessarily *stand or fall* with him, their general Head and Representative in that Covenant.—We read, Gen. 2. 18. *The Lord God said, It is not good that the Man should be alone : I will make him an Help meet for him.* But what was the *Date* of this Conclusion in the Mind of God ? Are we to conceive of it as only in *Time*, or according to the Order in which it is mentioned in the History ? Nay, but I apprehend, it bore Date from *Eternity* ; tho' in Time revealed, as it stands upon Divine Record.—For, *Adam* was not *single* or *alone* in God's Purpose of creating Man, nor in God's covenanting with him (as hath been shewn) neither was he *alone* in God's Design respecting the Obligations he was laid under at first ; and that *the Man should not be alone*, in actual bearing these Obligations, God provided him *an Help meet for him.* Which intends, not only a Fellow-Creature to converse with, and to be his Associate in the Service of his Maker, but one *meet* to be his Companion in the married Life ; an *Help meet for him*, to the End of propagating his Species, and obtaining the Offspring which God had promised, and put under a Blessing in and with him. We may therefore reasonably conclude, that God had an Eye to *Adam's* Posterity, when transacting with him in the way of a *Covenant*. Since in the Purpose of God they had a Being in him, and (as the Scripture speaks) *were in his Loins*, when God blessed him, and when he covenanted with him as their common Head, we may upon good Grounds say, tho' the Blessing be lost, and the Promise of Life forfeited, yet the Covenant was not wholly vacated, but is *theirs*, as well as his, and the *Bonds* of it lie upon them, in common with him. The Reason of Things and Scripture-Testimony (if not in express Terms, yet by clear Consequence) declare the Race of *Adam* to be fallen in him ; to be by Nature
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under the Law, and under Sin. As, in that noted Text, already considered, Rom. 5. 12. *By one Man Sin entred &c.* Here, *Adam* is set forth as the Instrumental Cause of *Sin's entring into the World*, & of bringing in *Death*, the threatned Consequent of Sin. Upon which it follows, *And so Death passed upon all Men.* But now, if *Adam* had not been put in the Capacity of a *publick* Person, and constituted the Head or Representative of Mankind, to act in Behalf of his Posterity, whence could it be, that *Death* should *pass upon all Men*? The Scripture-Account of this Matter is the only rational Account; and this we have in the Close of the Verse,—*for that all have sinned.* This is the Reason given why *Death passed upon all Men.* 'Tis because *all have sinned.* But how are we to understand this? Surely it can't be meant of actual Sin, personally committed by every Individual that dies: for Millions from Age to Age die in Childhood, before they are in any Capacity of doing this. With respect to such, at least, we must therefore conclude, the Apostle had his Eye here (in the End of the Verse) to *Adam's Sin*, which it begins with the mention of. *By one Man Sin entred into the World*;—tho' it was *one that sinned* (as the Apostle speaks) i. e. actually and personally, yet (the same Apostle says) *all have sinned*, i. e. *ONE Man's Offence* is imputatively *ALL Men's.* The first Man standing related to the whole Race of Mankind, as their common Head and Representative, *in him all have sinned.*

I am aware, Mr. Taylor labours hard; by the Help of Criticism to force upon this Clause a very different Sense (as noted before) and reads it, *As far as which* [Death] *all have sinned.* He thinks, *Death* is the Antecedent to the Relative, that begins this Clause. But, I think, it is equally agreeable to the common Rules of Construction, to read it, *As far as which* [Sin] *all have sinned.* Or, *As far as which* [Affair]—
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the Business of *Adam's* sinning unto Death, *all have sinned.* (The Gender affords no Argument in Favour of Mr. Taylor's Construction.) And to be consistent with himself, he should have read it in some such Way, since he makes these Words, *All have sinned*, parallel with those in *ſ. 19. Many were made Sinners.* For here we are told expreſſly, it was *by one Man's Disobedience*, that they *were made Sinners.* This muſt lead us to interpret the Clause we are upon, as if it had been ſaid,—*In which Sin of one Man, [or, in which one Man ſinning] all have ſinned.*—Certainly if *by one Man's Disobedience many were made Sinners*, it muſt neceſſarily be ſuppoſed, that they were ſo intereſted in that Man, as to be Partakers in the Guilt of his Diſobedience, and may be ſaid, in the imputative Senſe, to have *ſinned in him.* As *Adam* ſtood Surety in the firſt Covenant, for all included therein, which were, beſides himſelf and his Wife, their whole natural Poſterity, his Sin, in that Capacity of a publick Perſon, deſcends in the Guilt of it on his Offspring.—Otherwiſe, I think, thoſe that die in *Infancy*, muſt ſuffer as *Innocents*: to ſuppoſe which, would it not ſtrongly impeach the Holineſs, Equity, and Truth of God? But the Honour of theſe Perfections he ever preſerves inviolable in all his Dealings with his Creatures. As to thoſe therefore that die in *Infancy* (which is a very great, if not, the greater Part of Mankind) their *Death* is a ſure Token, that *by one Man's Disobedience, many were Sinners*: and if ſuch, notwithstanding, do enter into Life eternal, this is a ſure Token, that they have had apply'd to them the Remedy provided in Chriſt, which is pointed at in that Clause in the ſame Verſe, *By the Obedience of One ſhall many be made Righteous.* Chriſt, taking on him the Suretiſhip of a better Covenant than that with *Adam*, fulfils *all Righteouſneſs* himſelf, and *makes all them Righteous*, who are of his ſpiritual Seed. Otherwiſe the Col-

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lation or Comparifon of *Adam* and *Chrift* is essentially imperfect; and the two *Adams* don't answer to one another in fome of the moft important Inftances.—Yet it is not needful to the Parallel, that the *Many* in one Clause of this Text fhould be exactly the very fame *Many* in the other Clause. In the former, by *many*, we are to underftand the whole Body whereof *Adam* was the Head or Representative; which includes all his natural Seed: and in the latter, we are to underftand, by *Many*, the whole Body whereof *Chrift* is the Head and Representative; which includes all his fpiritual Seed, who tho' numerous, yet are not *all* Mankind. *Chrift loved the CHURCH, and gave himfelf for it. He laid down his Life for the SHEEP. And, To AS MANY as the Father GIVETH HIM, he will give eternal Life, and will raife them up at the laft Day, in Glory and Honour.* Having juftify'd and fanctify'd them in this World, he will glorify them in the next.—But Mr. *Taylor* pretends, that as *ALL* were by *Adam's* Difobedience *made Sinners*, i.e. (as he expounds it) were fubjected to Death, fo *ALL* (the very fame *ALL*) fhall by *Chrift's* Obedience be *made Righteous*, i.e. (as he expounds it) be raifed from the Dead at the laft Day.—Which I think is a manifeft perverting of the Scriptures, an Abuse of Language, and a trifling Manner of arguing. It fhows this Author to be driven to pinching Difficulties in this Controverfy, that he is forced to make fuch uncouth and abfurd Gloffes on the holy Word of God. Certainly it is a vain and idle Pretence, that all Mankind *fhall be made Righteous by the Obedience of Chrift*. And put what Glofs he will upon it, 'tis a dangerous Infination, I muft fay, tending to fubvert the Gospel, and lead poor Souls aftray into undoing Errors.—I can't but enter a folemn *Caveat* here, to every one who pretends to believe the Scriptures of Truth, that you be very cautious of liftning to any fuch

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Misinterpretations of the sacred Text, as plainly abuse it, contrary to the Reverence owing it by the *third* Commandment ; and of embracing any such Doctrine as tho' pretending to be *Scripture-Doctrine*, is yet so subversive of the Rule of Faith, and contrary to the true Spirit and Scope of the Word of Reconciliation. Adhere we stedfastly to the Gospel-Revelation, which by its universal Tenor and Drift has a strong Tendency to abase Man, and exalt Christ, and at the same Time to rebuke both Presumption and Despondency together ; whilst it declares, that *as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall Many be made righteous*.—But to return from this Digression.—

If we consider how *Adam* was at first made in the Image of God, and therefore in a State of Innocency, free from Sin, and a meet Object of God's Favour, who accordingly did bless him ; and how, if he (being the common Head of all the human Race,) had continued in that happy State, his *Posterity* must in Reason be supposed to share with him in the Privileges, Immunities, and Blessings thereof, which I apprehend will admit of no Dispute ; then I think, by Parity of Reason, as *Adam* fell from that holy and happy State by his Disobedience, his *Posterity*, whose Representative and Head he was, must be conceived to have fallen with him into a State of *Guilt & Corruption* : and consequently, in this their fallen State, must be considered as *sinful* Creatures, odious (as such) in the Sight of a holy God, and, as such, justly subjected to Mileries in this Life, to temporal Death, and even Death eternal, the Penalty threatned against Sin. And altho' *all* the Dead, without Exception, shall be recovered from the Power of the Grave, and restored to bodily Life at the last Day ; yet, this notwithstanding, *Death*, which is the *Wages of Sin*, shall reign to eternal Ages, in its completest

pleatest and dreadfullest Sense, over such among them as have never had the *Image* and *Favour* of God restored to them, thro' Christ the second *Adam*, which they lost, in common with others, when all were in the Loins of the first *Adam*.

It is remarkable, our Author himself seems to confess sometimes almost as much as we assert. Particularly he observes (APPEND. p. 74.) "*By one Man Sin entered into the World, and Death by Sin.*" Thus all Mankind were shut up in the Grave, the House of Darknesh & Perdition."—If Mr. *Taylor* means here, only, that God might have instantly annihilated or slain *Adam*, and so have precluded him from ever having any *Posterity*; with what Propriety could he say in that Case, *All Mankind were shut up in the Grave, the House of Darknesh?* Or if he means, upon Supposition of *Adam's* being reprieved and having a *Posterity*, that they were *all*, by Reason of his first Sin, involved with him in the Sentence of *temporal* Death, which (without a Redeemer) was to be *final* and exclusive of a future Resurrection; and so *all* were virtually *shut up in the Grave*,—even such of them as were not to live long enough to be capable of committing actual Sin; does not this infer, that they were interested in *Adam's* Sin, by which the Promise of Life was vacated to them, as well as him?—But what does Mr. *Taylor* here intend by the Word *Perdition*? Would he have us understand it only of the *Body's* perishing in the Grave? Nay, but is that the *Scripture-Meaning* of the Word? Compare those Texts, *Job. 17. 12.* — *2 Pet. 3. 7.* — *1 Tim. 6. 9.* In these and other Places it means ultimately the *destroying of both Body and Soul in Hell*. Accordingly, when concerning some it is spoken absolutely, they shall *perish* (*Rom. 2. 12.*) it means *Death eternal*, being there put in Opposition to *eternal Life*. (*ψ. 7.*)—Our Author himself sometimes uses the Word

in this Sense; as, where he has these united Phrases, “the *second Death* and final *Perdition*.” (App.p.78.)— So that in the Passage before us Mr. *Taylor* must either apply the Word in an abusive Sense, foreign to the Scripture-meaning of it, and so imp-oses on the less intelligent Reader; or else using it in its genuine Sense, tho’ foreign to the Purpose of his Book, he in effect subverts his whole Argument, and implicitly subscribes to the common and true Scheme of *Original Sin*, by acknowledging as he does, that in Consequence of *Adam*’s first Transgression ALL Mankind WERE SHUT UP in a State of *Darkness* & *PERDITION*. Agreeably, he speaks of Christ’s “redeeming Us unto God by his Blood,” even “Us, DEAD in Trespasses and Sins.” (Append. p. 72.) Now if this be the State of ALL that Christ *redeemed*, then it must follow, either that such of Mankind as *die in Infancy*, are not among the REDEEMED, or else that all are by Nature DEAD in Sin. — But whether Mr. *Taylor* intended any Concession, full to my Purpose or not, I still think the Doctrine I am pleading for, carry’s with it no Reflection at all upon the Divine Justice, as if *Adam*’s Posterity were dealt hardly with, according to this Scheme. For, as God created Man, he had undoubtedly a sovereign Right to put this his Creature under what Constitution, or Form of moral Government, his infinite Wisdom saw fittest and best, with Respect to his own Glory, the great and ultimate End of the Creation. Who then shall fault his Conduct, if he was pleased to deal with Mankind, not in the way of *absolute Law*, or meer Precept, but of a *Covenant*? And in this *Covenant*-way, not to transact immediately with each single Individual separately by himself, but with the whole Community or collective Body of Mankind together, mediately, by One of the Species, selected and appointed their common Head and Representative? And in this Way of dealing with us, could the

the only wise God have chosen one fitter for such a Trust, than the *first Man*? Who was to be the common Father of all; and who, as he came out of the Creator's Hand, shined with the Image of God, in Divine Knowledge and true Holiness; who therefore was as likely to stand any Test he could be put to, at least, as the wisest and best among all his Posterity: and who, if he had fulfilled the Law, would have entailed the whole covenanted Good on all his Offspring, they being included in him, and so to stand or fall with him. Now had *Adam* acquitted himself well in his publick Trust, and obtained the Promise, would we not have deemed it a *righteous* Thing, that his Posterity should inherit the *Blessing*? How partial then is it, to tax the Divine Conduct with *Injustice*, upon the Supposition that for the *Offence of One* the whole represented Body have fallen under the *Curse*?

But Mr *Taylor* denies the Hypothesis; I mean, he denies any *Curse* to have accrued to Mankind by Virtue of *Adam's* Transgression: and tho' he cannot deny it to be appointed unto all Men once to DIE, in Consequence of the first Sin, yet he contends that even this is not a *Curse*, originally, but rather a *Blessing*. (APPEN. pag. 6, &c)

In Answer to that Enquiry, "How is *Death* a BENEFIT?" he tells us several Things. Thus he says,

"1. In general, to all Mankind, *Death* is no small *Benefit*, as it increaseth the Vanity of all earthly Things, and so abateth their Force to tempt & delude; hath a Tendency to excite sober Reflections,—to give us a Sense of our Dependance on God, &c.

But by this Manner of arguing, one would conclude, that the *nearer* Death is to us, it is so much the *greater* Benefit. And he seems to suggest as if the *shortning* of Man's Life since the Deluge was a *Favour* done us. However, human Nature being still the same, Mankind

in general seem not at all to have the more affecting Apprehension of Death for its *Nearness*, than the old *World* had, when it was so *remote* from them. As it was in the *Days before the Flood*, so it has been likewise ever since, and will be to the *Coming of the Son of Man*. (See *Matth.* 24. 37,—39.)— Indeed, *Death*, under its sensible near Approaches, in *Sickness*, in a *Storm*, an *Earthquake*, or the like, may surprize and terrify and restrain the *Sinner*, and perhaps disenable him for the Gratification of his *Lusts*; yea, it may serve to raise in him a present seeming Disgust to the Pleasures of *Sin*: yet, after all, there may be nothing of true spiritual *Mortification*; but *Sin* which dwelleth in him, may still retain its full Dominion. Under the fairest Appearances, religious, or moral, the *Man* is still the same, living and dying, unless he have the SPIRIT of *Christ*. For it is only thro' the SPIRIT, that any can truly mortify the Deeds of the Body. (*Rom.* 8. 13.) Exclusive of this Divine Agent, it is a vain Pretence, that *Death* is a BENEFIT, in regard of true Mortification.— And tho' our Author speaks of “its tending to give us a Sense of our Dependance upon GOD,” *i. e.* as I suppose he means, upon God's sustaining Power and Providence; what will this profit a Man, if it be merely a moral Sense of it, such as may be found in all *Mankind*, with or without the Light of the Gospel and such as does not imply nor produce that *evangelical Trust*, which the Scripture-Rule requires, and which becometh SINNERS? (See *Job.* 14. 1, 6. and *1 Pet.* 1. 21.) Indeed to them who thro' the Spirit have truly believed in God, *Death* is a BENEFIT. (See *Phil.* 1. 21. and *1 Cor.* 3. 23, 24.) But if any Man have not the Spirit of *Christ*, he is none of his. (*Rom.* 8. 9.) And how then can *Death* possibly be a Benefit to such a Man? The STING of *Death* is *SIN*, and the STRENGTH of *Sin* is the *LAW*; and God giveth us the Victory thro' our Lord

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Jesus Christ. (1 Cor 15. 56, 57.) But where there is not the *Spirit of Faith*, applying the *Blood of Christ*, there the *Sting of Death* and the *Strength of Sin* remain: and where that is the Case, 'tis quite a vain Thing to talk of of *Death's* being a BENEFIT.—Nor do I see that Mr. Taylor pretends, that *Death* is a *Benefit*, either in Consequence of *Faith* in Christ's *atoning Blood*, or as it tends to promote *such* a Faith. Indeed, judging by what appears in his Book now before us, such a *Faith* as this is aliene to his Purpose, and not very agreeable to his Taste. For he seems to know Nothing of *Faith in Christ*, under any other View or Notion of him, but as an eminent Person who “exhibited a most excellent *Character of Virtue*, and *sacrificed his Life in the Cause of Truth*, in Obedience to God, and out of Love to Mankind;” whereby he render'd himself “WORTHY to be the Raiser of the Dead, and the Donor of Divine Blessings; the Founder of a new Dispensation, and the Negotiator of all Affairs pertaining to it; the Patron of Goodness and Virtue round the Globe; from whom we are sure of Succour in Temptation, if we desire it, and dispose our selves to receive it; and while we follow him, *Sin shall not have Dominion over us.*” (*App. p. 74. — 79.*) All this he tells us, to shew, “How Christ's “*Death is a Sacrifice & Offering for Sin, of a sweet-smelling Savour to God.* Nothing (says he) *smells sweet* in “the Nostrils of infinite REASON and GOODNESS, “but solid VIRTUE, true GOODNESS, and upright “OBEDIENCE. Christ's WORTHINESS makes Atonement for Sin;—but is *available* to our final and “eternal Happiness, only so far as WE IMITATE it.” (*Ibid. p. 80.*)—By this, it seems, Mr. Taylor's Opinion is, that as *Adam's Sin* was that from which God took OCCASION to entail Death on his Offspring, tho' it is not inflicted as a *Penalty* due to them therefor; so likewise *Christ's WORTHINESS*, for his Virtue and Martyrdom,

tyrdom, is that from which God takes OCCASION to display his Grace toward Mankind, in redeeming them all from the Grave at last, and in admitting those to share with the *Lamb of God* in final Happiness, who having imitated his VIRTUE, have made themselves (like him) “WORTHY to receive Power, and Riches, and Wisdom, and Strength, and Glory, and Blessing, according to their Measure.” For, whatever WORTHINESS our Author ascribes to our Saviour, and whatever *Atonement* he supposes it to make for Sin, yet after all he is full and express in the Assertion that “true VIRTUE, or the *right Exercise of Reason*, is true WORTH, and the ONLY valuable Consideration, the ONLY Power which prevails with God, the ONLY Foundation of the Divine Favour,—“the ONLY Price, that purchaseth every thing with God,—“that *carrieth every Cause* in Heaven,—and in short, “is of INFINITE Value in the Sight of God.”—Now, according to this Account, it seems, VIRTUE or *right Action* should be the ONLY Object of our Trust, the ONLY Thing we should depend upon to atone for our past Sins, to recommend us to Divine Mercy, and to purchase every Blessing for us.—I think, it can be no Faith but of this Sort, that Mr. Taylor intends, even a Faith in our own Virtue — But, WHO to them who flatter themselves in their own Eyes, as if by the Deeds of the Law they shall be justified; and so confide in their own Works of Righteousness, to merit the Divine Favour. For as many as are of the Works of the Law, are under the CURSE.—And the Law is not of Faith: but, The Man that doth them, shall live in them. (Gal. 3. 10, 12.) And at this Rate, none can live, but all must inevitably perish under the Curse of the Law. How can Death be a Benefit in that Case?

2. Another Instance and Evidence of Death's being a BENEFIT, Mr. Taylor pretends to give, in these Words (Pag. 69.) “The OCCASION, upon which
“Death

“ *Death* was introduced into the World, teacheth those
 “ who enjoy *Revelation*, to form a just Idea of the
 “ *odious & destructive* Nature of SIN. “No sooner did
 “ SIN commence in the human Race, but God was
 “ pleased to *inflict* DEATH upon Mankind, &c.—Here
 he means *temporal* Death; and tho’ he says, this was
 “ *inflicted* upon Mankind,” as soon as Sin commenced, I
 suppose he only means, a *Sentence* of Death was then
 passed; which, altho’ running in the singular Number,
 and pointed directly to ADAM, “ *Dust THOU art, and*
unto Dust shalt THOU return,” yet was intended to be of
universal Extent, comprehending with him his Wife
 and Posterity. But Mr. Taylor seems to speak of this
 as some *newly* devised Thing: whereas, even *before*
 Sin actually commenced in the human Race, the Pe-
 nalty was provided, by a previous *Threatning* of Death,
 in Case of Disobedience; and that was but pursuant
 to an *eternal Purpose* in the Divine Mind. Before all
 Time God had decreed, that *Death* should be *the Wages*
of Sin: and at the Beginning of Time, this Divine
 Determination was published in the *Threatning*, annex-
 ed to the Law which Man was put under.—Here, by
 the Way, we may observe, how *inconsistent* our Author
 appears to be with himself. For, notwithstanding what
 he has offer’d, as inserted above, yet elsewhere (*Suppl.*
pag. 93. Marg.) he expressly owns, “ God had in his
 “ *Counsels* BEFORE *the World* was created, laid the *whole*
 “ *SCHEME* of the several *Dispensations* he intended, &c.
 So then, in Effect, he owns, this Dispensation of *Mor-*
tality and *Death*, in Case of Man’s Transgression, was
 resolv’d on in the determinate Counsel of God *before*
the Creation; consequently was comprehended in his
eternal Purpose, and its Appointment bore no later
 Date than from *Everlasting*. DEATH was one of the
 unseen Realities in God’s secret Counsel *before the*
World began. It was one Branch of the grand “SCHEME
 of

of the *Dispensations* he intended therein to erect ;" concerted before ever *Sin* or *Curse* commenced in the Earth.—And it was not the *first Man* only, that was concerned in this Part of the Scheme, or that was intended for the *Situation* our Author mentions as *peculiar* to the first Man, viz. being "placed under mere *LAW*, *Obeys* and *live* ; *Transgress* and *die*." But according to the Counsel and Purpose of God, the Posterity of *Adam* were placed under that *same LAW* of *Works*, and so put in the *same general* Situation with him ; as is before proved.

Mr. *Taylor* subjoins a Remark concerning this Dispensation of *LAW*, that "it was not designed for the " final Dispensation ; by which *all* Mankind were to " stand or fall, in Reference to their *spiritual* and *eternal* State."—To which I reply, All Mankind undoubtedly were included with the first Man in God's Purpose of Creation, and also in the Covenant-State he first took *Adam* into : and as thus included, they were all to stand or fall with him, of Course, according to the *LAW* or Constitution, which he was under, and they with him ; the Tenor of which was, in Mr. *Taylor*'s own Opinion, "*Obeys* and *LIVE*, *Transgress* and *DIE*." Now, if this meerly respected *bodily* Life, then *Adam*, upon his sinning, had by the *LAW* been exposed to the Loss of this *only* : and if the meaning was, that he should suffer temporal Death *immediately*, then the Consequence would have been, in the Nature of Things, he could have had *no Posterity* ; so the human Race must have been absolutely extinct on his Demise. But the Event, it seems, demonstrates that *immediate* Death was not the true Intent of the Threatning, nor the meer Loss of *bodily* Life the *whole* of its Intent ; but it had a further View, & respected the Loss also of *spiritual* and *eternal* Life. By the Reason of Things, and by the Confession of Mr. *Taylor* himself, The *Wages of Sin* (taking

(taking it for actual Sin, against LAW) is *Death eternal*. So that it is undeniable as to *Adam*, personally, that he by his Transgression deserved *eternal* Death, even as by the same he had incur'd *spiritual* Death, and actually bro't it upon himself. Hence it follows, that if his *Posterity* were included in him, represented by him, and placed under the same LAW with him (which I think was most evidently the Case) then "all Mankind were to stand or fall with him, in Reference to their *spiritual* and *eternal* State," and not meerly in Reference to their bodily and temporal Condition. The first Covenant, or LAW, that *Adam* was under, did not absolutely expire and cease on his Transgression; but continued in its full Force and Sanction as to *him*, and his *Posterity*; insomuch that the whole Weight of the *Curse* must actually have fallen on *every Soul of Man*, to their everlasting Ruine, had it not been for the intervening Grace of our Lord Jesus Christ; who by Divine Appointment undertook to *save that which was lost*, and to *redeem us from the Curse of the Law*, by being himself *made a Curse for us*. God's Truth, Holiness, and Justice required, that *not one Tittle of the Law* should *fail*; but that *all Righteousness* should be *fulfilled*, by Man himself, or by his Surety for him: Else none could have inherited the Blessing, but all must inevitably have had the *Curse* executed on them, to their final and eternal Perdition.—*Adam's* Offspring, as much as himself, were to stand or fall by the LAW, or Covenant of Works, according as it was kept or broke; notwithstanding the Purpose of Grace respecting a Recovery by the Messiah, which was a Secret hid in the Divine Mind, and not revealed till after Man's Apostacy. And fallen *Adam*, until he had the Method of Recovery revealed to him, &c was bro't to close with it, by *submitting himself unto the Righteousness of God*, remained under the LAW, and had the *Curse* of it lying on his

his Soul, as well as on his Body. The Case is just the same with his *Posterity*, while *without Christ*.

Notwithstanding the electing Love of God, and the redeeming Grace of Christ, Mankind come into the World in a State of *Sin* and *Misery*; and remain herein, until they are personally bro't into a vital Union with the Mediator, and actually translated out of the *first Man*, into the *Second Man*, the Lord from Heaven. Yet still this blessed Change of State is effected without *disannulling* or *vacating* the Law. Hence that in Rom. 3. 31. *Do we then make void the Law through Faith? God forbid. Yea, we establish the Law.* The Gospel confirms the Law, as a Rule of Obedience, so that it's *moral* Obligations abide always in full Force: and it's *penal* Obligations too remain in full Force upon all that are *without Christ*: nor are those *in Christ* delivered herefrom, but in Virtue of his atoning Blood and meritorious Obedience, apply'd and reckoned to them, whereby the Law has been fully satisfy'd in its Demands; so that a holy and righteous God, can now with Honour to his own Perfections and original Scheme of Government over Man, *save to the uttermost all that come to him by Jesus Christ*. In a Sense therefore we may safely affirm, in Opposition to Mr. Taylor, that God at first placed Man under the Dispensation of LAW, "as designing it for the *final* Dispensation, by which all Mankind were to stand or fall, in Reference to their *spiritual* and *eternal* State" Nor is it true, that "the Event proves the contrary."—Our Author indeed is pleased to represent the Dispensation of LAW as relative only to the *first Man*, and as being "ONLY an *Introduction* to the general Dispensation of GRACE." But if so, will it not then follow, that upon the erecting this Dispensation of GRACE, LAW ceased, and no longer continu'd in Force? Accordingly, Mr. Taylor constantly represents ALL Mankind as "*not under the*

LAW,

LAW, *but under GRACE*"; tho' by the Tenor of the holy Scriptures this is properly the Privilege of Believers only. And we are assured by Christ himself, who is the faithful Witness, and by whom GRACE came, that his Errand into the World was, *not to destroy the LAW, but to fulfil it.* (Math. 5. 17.) We are sure then, that the LAW, which prohibited Sin, and had *Death* annexed as the Penalty, is *not made void*, by any subsequent "general Dispensation of GRACE"; but for ever remains good and valid, from the Beginning to the End of the World, and has a direct "Reference to the spiritual and eternal State of *all* Mankind," and not of the first Man only. The Truth of which will be acknowledged, I doubt not, by the Redeemed in *Heaven*, with joyful Praises to HIM, who, *when he knew no Sin, was made Sin for them, that they might be made the Righteousness of God in him, or that the Righteousness of the LAW might be fulfilled in them.* And the same Truth will the Damned in *Hell* for ever acknowledge, I doubt not, under sad Conviction by their own Experience; in that they will find they were never *free from the LAW*, but always held by it in Bondage, under the *Curse*, thro' their Unbelief and Impenitency, notwithstanding our Author's pretended "general Dispensation of *Grace*,"—But how *Death*, which is to impenitent Sinners an Inlet to the Prison of Hell, can be said to be a BENEFIT to them, is a Mystery, past my Comprehension; and after all he has said upon this uncouth Notion, it still remains to be explained. To convince me of the Truth of his Notion, he must prove, that *Death* properly belongs to "the Dispensation of GRACE," or it is one of the *Benefits of Redemption*; that it is in its Nature a Privilege to all, or was *originally* intended for a BENEFIT to the World in common, altho' eventually it becomes an *Evil* to many.—However, I grant (as before) that temporal

Death, tho' in it self a Part of the *Curse*, is by the Grace of God in Christ so *over-ruled*, as to become eventually a BENEFIT to the *Saints* in Christ Jesus: as the solemn Forethought of it is blessed to them, to quicken their Preparations for it; and as the actual Conflict with it affords a special Opportunity for the Exercise and Improvement of their Graces; also as it is their *Soul's* Deliverance from all Evil, and Introduction to all Happiness; and as it serves to make Way for the future Resurrection of their *Bodies* to eternal Life, Glory and Blessedness.—But, notwithstanding all this, it is a vain Thing to pretend, that *Death* was *originally* a BENEFIT, designed to be *only* a Benefit, and this to the *whole* human Race.

I shall but add here, that Mr. *Taylor's* Opinion cannot be right, since according to this, the *Hastening of Death* would be fit Matter of a *Promise* in the Case of Obedience, rather than *Lengthning of Life*; and on the contrary, in Case of Wickedness, the *Delay of Death* would be fit Matter of a *Threatning*, rather than the *Shortning of Life*: both which are very absurd Suppositions, and in direct Opposition to the whole Tenor of God's unerring Word.—And then, if *Death* were, in its primitive and true Intent, an *universal Benefit*, it is exceeding wonderful, that this Divine Favour should be so *generally lost* upon the Race of *Adam*, and in the Event prove a Mischief to the Bulk of Mankind: nor do I see how our Author can any way account for this, but upon that Principle in the common Scheme of ORIGINAL SIN (which yet he so strenuously opposes) That all Mankind come into the World with a *corrupt Nature*, which disposes them to *serve divers Lusts and Pleasures*, but to decline the Service of God, and so to *choose Darknes*, and to *love Death*.

Thus

Thus I have, in some free and (I hope) candid Remarks, gone through all I thought worthy of particular Notice in the first Part of our Author's *Scripture-Doctrine*, and the Appendix to it.

Remarks on Mr. Taylor's SECOND Part.

HIS Design in this Part is to wrest out of our Hands the principal SCRIPTURE-PROOFS, produced to support "the common Scheme of Original Sin." And as he supposes "the *Assembly of Divines* have given us "the precise *Sense* of the Article, and the main *Evidence* "from Scripture," he therefore proposes here to "con-
"fine himself to the *Account* They have given of it, and
"the *Texts* they have quoted, in their *larger Catechism*,
"which the *Lesser* is an Abridgement of. This, he
"hopes, will be tho't fair and unexceptionable." (Pag. 87, 88.

He premises a seemingly respectful Character of the *Assembly*, and afterwards takes Occasion to renounce all Intention of "aspersing their Memory": yet, in the very same Breath, he insinuates as if many of their *Tenets* were but the Relicks of *Papery*, and their Proofs only such as had been produced by other Writers before them; meaning probably those of the *Romish Church*, which he seems to make the very *Pillar* of the common Doctrine of *Original Sin*.—Could he without a Fleece say of the *Assembly*, what he says of them in his *Marginal Note*? (Part 2. p. 125, 126.) "They were not the *AUTHORS* "of the *Doctrine* we are examining. No, it had been
"professed and established in the Church of *ROME*
"many Ages before the *Assembly of Divines* were in
"Being. And the *Proofs* they use, were such as *bad*
"been, I suppose, commonly applied by learned Men
"to the same Purpose." Thus, without any the least
Design to blacken the Character of "a select Body of
"learned

“*learned and judicious Divines*,— in his Opinion, *not* “*inferiour*, either in Understanding or Integrity, to any “*in those Days*” (which must undoubtedly pass with him for *Times of Ignorance and Hypocrisy*, compared with these *modern Times*) he insinuates as if they had no better Authority for their DOCTRINE than the *apostate Church of ROME* (for this doubtless was in his Eye here) and were but *Plagiaries and Mimicks* in their PROOFS, only copying after the old ROMISH MONKS, with whom (if I remember right) he elsewhere expressly ranks them, in Regard of these their Opinions. But I am not a little surprized, that Mr. Taylor should have the Confidence, and the Imprudence, to make such Insinuations, when he must needs know how easy it would be for an Answerer to *recriminate*, or retort these Accusations upon him : since Nothing is more apparent than the Face of ROMISH Errors on many of his own Opinions ; by which he hath made such a *Retreat* from the avowed Principles of the REFORMED Churches, as not only hath brought him upon the *Borders*, but tends to lead him into the very *Bosom* of the Church of ROME. Which might easily be made appear, but that it would be a Digression from the Business now in Hand.

I readily concur with Mr. Taylor in his Premonition (pag 91.) to “*keep a strict Eye upon the BIBLE, as we go along.*” But whereas he says, it is his Business “*to point at the Light shining there,*” I can’t help remarking, it would have been well, if he had contented himself with only doing that, and not taken so much Pains to *put out* the Light ; or at least to *cloud* it, and by casting a Mist before his Readers Eyes, or raising a Dust, to prevent their “*having a true View of the* “*Light, as it shines forth in the holy Scriptures.*— My Business therefore now will be to dissolve and disperse the Mist, and lay the Dust, as well as I can, that

that so the *Light* pointed at may be more clearly seen: by such as will “*open their Eyes* to behold it.

For Brevity sake I omit reciting here, in a Body together, the ASSEMBLY'S *Propositions*; and the *Scripture Texts* they have selected for the Confirmation of them. I truly think these judiciously chosen, for the Purposes they were respectively intended to serve; some for *direct* Proof of the Doctrine of Original Sin, and others for *consequential* Proof, or for *Illustration* of it from those *Effects*, which evidently presuppose or imply it (tho' it be not expressly mentioned there) and thus obliquely tend to support it.

Mr. Taylor has seen fit to begin with the *Assembly's* Proposition in *Answer* to their 22d QUESTION, viz. “*Did all Mankind fall in that first Transgression?*” namely, that of ADAM. To which they reply, “The Covenant being made with *Adam* as a publick Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation (*r*), sinned in him and fell with him in that first Transgression (*s*)” Here the *first* Passage of *Scripture* they refer to, is that which Mr. Taylor begins with the Discussion of. (*Pag.* 92.)

PROOF — “(*r*) Acts 17.26. *And hath made of ONE Blood all Nations of Men*—

This Quotation was by no Means intended by the *Assembly* for a direct Proof of the *Whole* Proposition it is placed under; but only of a single Clause in it. As the Assertions they lay down, generally consist of divers Clauses, they commonly bring *Proofs* to support each distinctly: and what particular Part the several *Texts* are to be apply'd to, they have taken Care sufficiently to notify, by the usual *References*, or *Letters* inserted for Direction, pointing to the Places of Scripture set down in the *Margin*. Now, judging by this Rule, the *Assembly*, in quoting the Text before us, meant a direct

rect Proof of that Part only of their Proposition, which is in these Words, — “*All Mankind descending from him by ordinary Generation*” — This limiting Expression was inserted, doubtless, in order to *exclude* the Man *Jesus Christ*; but to *include* the whole human Race besides, of whom *Adam* was the first Father and common Head — Mr. Taylor's Insinuation (*pag. 93.*) as if possibly they might design it for a Proof of their whole Proposition, I take to be a mean Artifice, and a sly Reflection upon them as injudicious Textuaries, or impertinent Citers of Scripture. — Yet I must confess, if they had quoted this Text as a Proof (directly or consequentially) of the *main* Parts of their Proposition, such is my Weakness, that I don't at present see how it would have been so very impertinent, as to deserve Ridicule. For if that *one Blood*, which *all Nations of Men were made of*, was vitiated in the *Fountain*, I think the *Streams* also, by *natural* Consequence, must partake of the Infection: and this natural Consequence, pursuant to the stated Laws of Generation, we may reasonably suppose, must be but consonant to the Tenor of the *federal* Constitution, or *moral* Dispensation of LAW, Man was originally put under; which (it hath been shewn) included his *Seed* together with himself, and ordained, that *Death*, the threatened Penalty and legal Result of Sin, should extend to his *Posterity*, and not terminate in his single Person only. — And so, their being *all made of one Blood* may be construed to imply their universally deriving from *Adam* (their common Source and Head) the human Nature in a State of *Pravity*, by the moral, as well as natural Efficacy of *his Sin*.

However, I can by no means like Mr. Taylor's Gloss on the Text (*pag. 92.*) — “*Made of one Blood*, — that is “to say, Made all of *one SPECIES* or Kind.” — As if
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the whole Body of Mankind would not have been of *one Species*, had they been created all at the same Instant, as we suppose the Angels were; or had every Individual received his Being immediately from God, indervatively and independently of any other!—But if this had been the Case, would it have been proper to say, they were *all made of one Blood*? Would it be a proper Speech, to say of the *Angelical* Host, who doubtless were all at once brought into Existence, and all of one and the same *specific* Make, That they were *made of one Blood*? A Phrase, which in the common Notion of Men signifieth a being propagated from *one Stock, or Root*: And as this was *corrupted* before actual Propagation commenced, I think, the Expression must connote, of Course, the Communication of *Malignity* to the *Branches* springing therefrom. Human *Nature* being *depraved* in *Adam*, “all Mankind descending from him by ordinary Generation,” could receive only a *depraved Nature* by Propagation from him.

I will only add here, since *Adam* was the Root or Fountain of the human Kind, and was made singly by himself, in a peculiar way, formed by God's immediate Hand (without the Interposition of human Parents) I very much question, whether it would not be a gross Impropriety in Speech, to say of *him*, that he was *made of one Blood*, altho' he was made of one and the same *Species*, with the Rest of Mankind. And indeed, as *he* was *made* at first, it may be said (morally speaking) he was not of one and the same *Blood* with us: for *his* was originally *pure* and *untainted* Blood; but it was *poisoned* and *spoiled* by Sin, when he fell into Transgression. And it is this *bad Blood*, that he communicated to his Offspring.

The Second PROOF brought by the *Assembly*, respects the concluding Part of the Above Proposition, in those

Words— "*sinned in him, and fell with him* in that first Transgression (*f*)"—And in the Margin is put, "(*f*) GEN. 2. 16, 17. compar'd with ROM. 5. from *y*. 12. to *y*. 20. and with 1 COR. 15. 21, 22."

Mr. Taylor's Reply is, (Pag 94.) "The Threatning, "*Gen. 2. 16, 17. Thou shalt surely die*, is address'd to "*Adam* personally. And therefore the *Assembly of Divines*, sensible that NOTHING can be concluded from thence with Regard to *Adam's* POSTERITY, direct us to gather the full Sense of it from *Rom. 5. 12,—20. and 1 Cor. 15. 21, 22.*"—But this I take to be a groundless Reflection on the *Assembly*. For if "*they were* "*sensible that NOTHING can be concluded from Gen. 2. 16, 17. with Regard to Adam's POSTERITY,*" they must act a very weak and injudicious Part in quoting a Text altogether impertinent and foreign to their Purpose. If Mr. Taylor saw so much in the Sentence on *Adam*, tho' (in express Language) directed to him personally, *Dust Thou art, &c.* "that all Mankind suffer and die in Consequence of *Adam's* Sin," doubtless he must be sensible that as much as this amounts to, must be imply'd in the previous *Threatning*, altho' in like Manner address'd to *Adam* personally. How then could he with any Face of Truth or Candour, suggest as if the *Assembly of Divines* were "*sensible that NOTHING can be concluded from thence with Regard to Adam's* Posterity"? And if they direct us to "*gather up the full Sense of it*" from the two mentioned Texts in the New-Testament, is not this a directing us to *compare spiritual Things with spiritual*, or one Scripture with another; which we are obliged to do in many Cases, in order to determine the true and full Sense of Divine Revelation, on one Point and another? And is not Mr. Taylor himself obliged to recur to the very Texts now refer'd to, for the establishing his own Opinion, that "*God subjected all*
Mankind

Mankind to Death, in Consequence of Adam's Sin? Accordingly, he here suggests, that these *New-Testament-Texts* are pertinently cited to give the full Sense of the primitive *Threatning*, if by *Sinning* we understand no more than *Suffering*! "But (says he) from those Passages we cannot gather, that all Mankind *finned in Adam*: (if we understand *sinning* as distinguished from *Suffering*; and so the *Assembly of Divines* here understand it.) For the Apostle strongly argues, that it was *the Offence of ONE*, i.e. of *Adam* alone, consider'd *apart from all other Men*, which brought *Death* into the World." (p. 94, 95.)—To this I reply; If *Adam* only, in his *personal Capacity*, and exclusive of all Relation to his Posterity, was concerned in the *Threatning*; why not *he* alone also in the *Sentence of Death*? And then what Room had there been for his *Posterity's* being subjected to *Death* in Consequence of *his Sin*, when yet the *Guilt* of it was no ways imputable to them? which is Mr. *Taylor's* Hypothesis: but I think a very wild & absurd one, and his Arguments in Support of it seem but trifling Cavils. Certainly, if (as before has been proved) all Mankind were included in God's Purpose of *creating* Man upon the Earth, and taking him into *Covenant*, then the primitive *Menace* could not be pointed to *Adam* personally, or singly by himself, and "considered *apart from all other Men*," but must necessarily be construed as extending to *all* of the Species, whereof he was the common Parent & Head; i.e. as including his whole natural *Posterity*.—And this takes off the Force of that Argument (pag. 95.) "For had all Mankind sinned in *Adam*, when he sinned, then that *Offence* would not have been the *Offence of ONE*, but of *Millions*." True, and I may add, of *many Millions*! As it was *ONE Offence*, and yet a very *complicated Offence*, containing *MANY Offences* in *ONE*: So it was the *Of-*

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fence of *ONE Man*; yet as that *ONE Man* contained in him (as their publick Head) *ALL Mankind*, naturally descending from him, hence it may well be affirmed, that in him *all have sinned*. Tho' it was, as the Apostle calls it, *the Offence of ONE*, in Point of *Perpetration*, or Commission, and actual doing of the wicked Deed, yet the same is also *the Offence of MULTITUDES*, by *Participation* with him in the *Offence*, or *Imputation* of the Guilt, and Obligation to suffer the Penalty.

I would just hint here, by the Way, how unfairly, and as I think, with meer Quibbles, Mr. Taylor proceeds, in laying the Strefs of his Argument upon that Phrase, *The Offence of ONE*; pretending, as if the Apostle, when using it, was "strongly arguing, that it was the Offence of *Adam ALONE*, *consider'd apart from all other Men*, which brought Death into the World."—But certainly the *Apostle* could never mean, that *Adam* was altogether, and in all Respects, alone in the *Offence*: For such a Construction is contrary to his own Words elsewhere (2 Cor. 11. 3.) *The Serpent beguiled Eve through his Subtilty*; and (1 Tim. 2. 14.) *The Woman being deceived, was in the Transgression*. So that *Eve* at least, as well as *Adam*, was a Party in the *Offence*: yet was it *the Offence of ONE*. — And then Mr. Taylor's Construction, is no less evidently contrary to the whole *Drift* and *Design* of the Apostle's Observations and Reasonings in the Place where he useth this Phrase. For he tells us (Rom. 5.) that by *one Man Sin entred into the WORLD*; meaning, not only that *Adam's Sin* was the *first* ever committed in the Earth, but that the *Offence of ONE* spread Guilt and Pollution over the whole World of Mankind, thro' all Generations; and so *Death*, which entred by Sin, (*ADAM's Sin*) bath passed upon *ALL Men*, for that *ALL have sinned*, i. e. in *Adam*. On which Account, the

Apostle

Apostle has added those Remarks (in the same Chapter) *By the Offence of ONE*, Judgment came upon ALL Men to Condemnation.—For by ONE Man's Disobedience, MANY were made Sinners; i. e. were not merely treated in Divine Providence as if they had been Sinners, or Offenders, but verily were such in the Eye of that holy Law, Constitution, or Covenant, against which the Disobedience, spoken of, was committed. By the OFFENCE of ONE, MANY were made OFFENDERS; verily such, in Point of Guilt imputed, and a corrupt Nature propagated to them from him who was the primary and actual Offender, he being their common Head, natural and moral. It is a Vanity therefore in Mr. Taylor to harp so often, & build so much, upon this Phrase, *the Offence of ONE*, as if this afforded him any solid Objection against the common Scheme of Original Sin; when, in its true Construction, it rather furnishes us with a strong Argument in Support of it.—In opposition to our Author, I affirm, that to say, *All Mankind sinned in ADAM*, is so far from “saying what the Apostle expressly contradicts,” that it is but saying just what he very plainly says, and what even our Author himself has elsewhere expressly acknowledged the Apostle says. “For that all have sinned, namely in Adam,” says Mr. Taylor, (Pag. 51) And he implicitly acknowledges the same Thing, when he says (pag. 30, & 54.) “These Words, “By one Man's Disobedience, Many were made Sinners, “mean neither more nor less, than that by one Man's Disobedience, *the Many*, that is, Mankind, were made “subject to Death, by the JUDICIAL ACT of God,—by “Sentence and judicial ACT of the LAWGIVER.” But how Adam's Sin could thus affect his Posterity, without their being involved in the Guilt of his Sin; or how the Lawgiver could subject them to Death by a JUDICIAL Sentence, without considering them as united with Adam,

Adam, and so interested in *his Sin*, and therefore *punishable* in Consequence of it; or, how it could be consistent with his Equity and Goodness, to *treat them as Sinners*, on Occasion of *Adam's Sin*, if in true Construction of *Law* they were *not Sinners* in his Sight, but intirely *guiltless* and *without Sin*, either imputed or natively inherent, and if *Adam's Offence* was his *singly* and *alone*, “considered *apart from all other Men* ;”—these, I confess, are *Mysteries* to me, which exceed all that are pretended to attend the common Scheme of *Original Sin*.—As to Mr. *Taylor's* repeated quibbling Criticism, as if [*have sinned*] stood only for [*have suffered*] I remit the Reader to what has been offered upon it in the foregoing Pages, and willingly leave him to his own impartial Judgment, after a careful Review of what I have said to obviate such evasive Allegations. And I pass now to examine Mr. *Taylor's* Explications of some other Texts, which he gives in Opposition to the Sense of the *Assembly of Divines*. In doing which I determine still to make, not *their Catechism* (excellent as it is) but the *holy Scriptures*, my Standard & Rule of Faith; still likewise considering these in their Coherence, one Part with another, and as common Readers have them in their Hands to search; for I look upon our *English Bible* to be in general a very exact and true Translation, which may well be adhered to, and particularly in the Texts under Consideration.

The *Assembly's* next PROPOSITION, in Answer to the 23d *Question* in their Catechism, is, “The *Fall* brought Mankind into an Estate of *Sin* and *Misery*.” And their first *Proof* is taken from Rom. 5.12. which, I think, with Mr. *Taylor*, “has already been sufficiently explained;” and it will occur again in the Course of this Dispute.

Their other *Proof* is from Rom. 3.23. *For all have sinned, and come short of the Glory of God*.—To this *Proof* Mr.

Mr. Taylor objects, (1) "Here is not the least Mention or Intimation of *Adam*, or any ill Effects of his Sin upon us." (Pag. 96.) I answer, The *Assembly* quoted this Text as *parallel* with that in the same Epistle (already considered) Rom. 5. 12. which explicitly speaks of *one Man*, namely *Adam*, by whom *Sin entred into the World*, and *Death by Sin*, and *so Death passed upon all Men, for that all have sinned*. This so evidently refers to *Adam*, and the ill Effects of his Sin upon us, that Mr. Taylor himself could see no Way to avoid the Force of this Proof, but by supposing the Expression here to be *metaphorical*; i.e. *All have SIN-NED*, stands for, *ALL have SUFFERED*. A very unnatural and absurd Construction! which has already been sufficiently exposed. Nor does Mr. Taylor himself put this Construction on the very same Phrase in the *parallel* Text. In both it is, *All have sinned*. And tho' in the former Proof he contends for it's being a *metaphorical* Expression, yet in the latter he takes it in the *literal* Sense. But I can see no Reason for this *different* Construction of one and the same Phrase; especially as it is used in *both* Places on the *same* Occasion and Design, in Prosecution of the *same* Argument. Nor has our Author said any Thing directly to point out the Reason of his going into this *Variety* of Interpretation; while he supposes, that the Expression, *All have sinned*, refers in one Place to *afflictive* Evil, and yet in another Place in the Context, allows that the same Expression refers to *moral* Evil. — And as he owns, that in one Place, "*All have sinned*, means — *have sinned in ADAM*" (whatever be the Sense of the Expression) why should he not as well own, that it means the *same* in the other Place, tho' there be no Mention here of *Adam* by Name, or of *one Man*? The Apostle's using this Phrase afterwards in his *fifth Chapter*, while still upon the *same Subject*, with so explicit,

plicit a Reference to *Adam*, and to our Concernment in the first Transgression, may very justly lead us, I think, to understand the *same Phrase* in the preceeding Context, as having the *same Reference*, tho' not directly expressed.—But Mr. Taylor objects further (2.) “The
 “Apostle speaks of the *Then-State* of the World with
 “regard to both *Jews* and *Gentiles* ; and he here
 “refers to the large Account he had before given of
 “it ; where he proves that *Men of all Nations* had,
 “by *personal Acts* of Wickedness, *blinded, debauched,*
 “and *corrupted themselves*,— and were, upon that Ac-
 “count ALONE, liable to the *Wrath* of GOD.” (Pag. 96,
 —98.) I answer, it's true, the Apostle does refer to the *Description* he had before given of their State : but that Description is not confined to their *Then-present* State, at the Time of the Apostle's writing. For Part of his Account plainly goes back to *preceeding* Ages. See Rom. i. 21,—28. — And if in this *third* Chapter he regarded only their *Then-State*, what Relation to *this* could there be (on Mr. Taylor's Hypothesis) in the PROOFS here brought from the *Scriptures*, which were wrote many Ages before ? How could Quotations out of *ancient* Writings (not supposed to be *Prophetical*, but *Historical*) prove the *present* Generation of Mankind to have “corrupted *themselves* by their wicked *Deeds*” ? How does “an Enumeration of particular *personal Acts* of Wickedness” done in King *David's* Time (for Instance) prove, that Mankind in the Apostle *Paul's* Time “had by their wicked *Deeds* brought themselves into a *State of Sin*” ?—Or, if “the Difficulty was, to *convince the Jews*” (as our Author supposes) and if *they* might perhaps be *convinced* by “Quotations out of *their own* authentick Writings,” yet how do such Proofs at all affect the *GENTILES* ?—Whereas, certainly the Apostle aim'd at the Conviction of them *both*, in bringing these Scripture-Proofs.
 This,

This, I think, must appear plain to any one who readeth those Passages of his in their Connection, Rom. 3. 9, 10, 19. *We have before proved BOTH Jews & Gentiles, that they are ALL under Sin. AS IT IS WRITTEN, There is none righteous; no, not one. — Now we know, that what Things soever the LAW saith, it saith to them who are under the LAW: that every Mouth may be stopped, and ALL the WORLD may become guilty before God.* But, upon Supposition the Scriptures here quoted do contain only Records of Fact concerning the Jew in former Days, and only report their actual Wickedness, how could those PROOFS tend to convince the present Generation, of their having “corrupted themselves by their wicked Deeds”? — And if *what Things soever the LAW saith*, be understood as only spoken to them who were under the Law of MOSES, how could the Scriptures quoted tend to convince the GENTILES, who were not under the Mosaic Dispensation, and only had the LAW written in their Hearts? Truly, for ought I see, we must consider the Gentiles as comprehended in this Description, *Them who are under the LAW.* The Apostle supposes the ROMANS to have been under the LAW, before they were brought under GRACE. (Rom. 6. 15. compared with Chap. 7. 4, 6.) — So he supposes the Galatians, and all the Redeemed, indefinitely, before Conversion, to be under the LAW, the CURSE of the LAW. (Gal. 3. 13. with Chap. 4. 5.) When therefore he observes, that *what Things soever the LAW saith, it saith to them who are under the LAW*, he could not mean to exclude the GENTILES, as if they were in no Sense under the LAW. And it appears by the Tenor of his Argument here, he must mean to include the GENTILES together with the Jews. Else how could EVERY Mouth be stopped, by these Things which the LAW saith; and ALL the World become guilty before God? And the GENTILES are compre-

hended by the Apostle in his immediately following Conclusion (v. 20.) *THEREFORE by the Deeds of the LAW there shall NO FLESH be justified in his Sights : for by the LAW is the Knowledge of SIN.* So far as the GENTILES had "*the LAW written in their Hearts,*" certainly they were capable of being convinced of the LAW as Transgressors. And it may be said even of THEM, that they had not known Sin, but by the LAW. Indeed the Gentiles, by the Light of Nature, had but an imperfect Knowledge of Sin ; yet so much, as to know the Judgment of GOD, that they which commit such Things (those gross Transgressions of the moral LAW enumerated in the Context) *are worthy of Death.* (Rom. 1. 32.) Their own Conscience therefore must needs bear Witness against them for such Things, when awakened to examine and judge them. Yea, the most refined Moralists among them, if giving any due Attention to the LAW, as he had it *written in his Heart,* might discover Sin enough to condemn him, to *stop his Mouth,* and leave him *without Excuse ;* and might see himself to be very guilty before God, as having been a Transgressor from his very Childhood. Nor have the wisest of their Philosophers been able to assign any probable Cause or Ground of the early and prevailing Iniquities of Mankind thro' all the Earth ; unless it were some common Degeneracy and Disorder of Nature, which all bring into the World with them, — but which it was above the Power of meer human Reason to account for. — And if we allow (as I think we must) the Assembly's Definition of Sin to be genuine, which includes in its Idea "*any want of Conformity to the LAW of God,*" whether in the Habits of the Mind, or Actions of the Life, it must (I think) be confessed by every impartial Observer of himself & others, that Mankind do early & universally discover in one way or another, in one Degree or another, such a corrupt Disposition, as can rationally

onally be resolved into no other immediate Cause, so probable, as a *Want of Conformity* in their *NATURE* (morally considered) to the *LAW* of God. And therefore we may reasonably infer, the Apostle meant to include *Infants*, as well as adult Persons, when he peremptorily asserts in such universal Terms, That *ALL have sinned, and come short of the Glory of God*. For, as a very great Part of the World die in *Infancy*, if all such are exempted from this Character, and if it can in no Sense be truly applicable to *them*, then it must follow, contrary to the Apostle, that *only SOME have sinned*—But the Drift of his Argument shews, he must mean to comprehend *Infants*, as well as others. For the Apostle's Argument is this, in short: *ALL that God justifyeth, are justified freely by his Grace, thro' the REDEMPTION by Christ: for ALL have sinned*; so must stand condemned by the *LAW*; and therefore cannot possibly be *justified by the LAW*.—But this Argument will be lost, in regard of a great Part of Mankind, if *Infants* are excluded out of the Number of them which have *sinned*; for, in that Case, *they* would have *NO NEED of the Redemption which is in Christ Jesus*, in order to God's *justifying them freely by his Grace*. If therefore we will not quite spoil the Apostle's Reasoning, it must be allow'd that *Infants* are included, when he says, *ALL have sinned*.—But then, how can *they* be said to *have sinned*, unless in *Adam*?—I join with Mr. Taylor in his Sentiment, that “the *Absence of virtuous Action* in an Infant is *no Sin*; because in that State it is *incapable* of it thro' a natural Defect of Power.” Yet, however, as he grants, “That any *Want of Conformity* to the *LAW* of God is *Sin*, so far as any Creature is *capable* of Conformity to it,” (p. 98.) I must insist upon the common Opinion, that *Infants* are *capable* of Conformity to it in the moral Powers of their *Nature*, and therefore that the *Absence* of this so evidently appearing

ing in *all* Children, as soon as they are mature enough to be capable of religious and virtuous *Action*, demonstrates them to be born "in a State of Sin."—As well may an *Infant* be deny'd to be a *reasonable* Creature, because at present he is thro' a natural Defect of Power incapable of *exercising* his Understanding, as be deny'd to be a *sinful* Creature, meerly because on the same Account he is not yet capable of *exerting* in vicious *Action the Sin which dwelleth in him*.

As to what next follows in our Author (*Pag. 98, 99.*) respecting that which the *Assembly* say in Answer to the 25th *Question* in their Catechism, concerning "*the Sinfulness of that Estate whereinto Man fell, as partly consisting in the GUILT of Adam's first Sin,*" imputed to his Posterity; in *Proof* whereof they alledge *ROM. 5. 12, 19.* I think, Enough has already been said, in considering these Texts before, to vindicate the *Assembly's* both Language & Argument. Nor do I see any Thing new offer'd here by Mr. *Taylor*, to demand a Re-consideration—And as to "*Man's Sinfulness consisting in the Want of that Righteousness wherein he was created,*" which is the next Article in the *Assembly's* Proposition, Mr. *Taylor* having professedly *waved* it in this Place, and there having been so much already said upon it in the foregoing Pages, I also now pass it by.

But the rest of the Sentence, *viz.* "And the CORRUPTION of his Nature, WHEREBY he is utterly indisposed, disabled, and made opposite unto all that is SPIRITUALLY Good, and wholly inclined to all Evil, and that continually (*x*)" this may perhaps require some farther Consideration; especially as Mr. *Taylor* seems so offended with the *Assembly's* Language here, and spends so many Pages in refuting their Argument. (*Pag. 100.—108.*)

The first *PROOF* here is, "*(x)* *ROM. 3. from x. 10th to x. 20th.*" For Brevity, I refer the Reader to his

Bible for the Words of the Scripture cited.— The Assembly's principal Design in this EROD (as appears by the Reference to their Margin) is to evince Man's Want of original Righteousness, and the Corruption of his Nature, and to illustrate it, by its sad and universal Effects among Mankind. Here the Apostle, by various Quotations from the Psalms, Proverbs, and the Book of Isaiah, is confirming his Assertion of the universal Pravity of Mankind; from whence he argues the Impossibility of their being justified by the Law, and the free Grace of God in justifying Men thro' the Redemption by Christ. The Sum of his Argument here, I had Occasion to represent before, and must now remind the Reader, it is this: All being under Sin, so that by the Law no Flesh shall be justified before God, they can only be justified by his free Grace, thro' the Redemption which is in Christ. It plainly and strongly implies, there is no Flesh whatever but needs this Redemption; and none can be justified any other way than through this: and the Ground of that universal Necessity is their being ALL under Sin, so that ALL THE WORLD is guilty before God, until the Redemption by Christ is apply'd to them for their justification in his Sight. It is observable, the Apostle uses here the most comprehensive Terms possible, ALL the WORLD; which includes the whole Body of Mankind, not only in the Times of David, and Solomon, and Isaiah, (whose Writings he refers to) nor only in his own Day, but also in the Days of the Fathers up to Adam, and from thence down to the very last Generation of Men. It is not reasonable, to confine the Sense of the Expression, as here used, to any particular People only, or to any particular Generation only, or to the World in any one Period of Time, as if they alone were, in the Apostle's Intent, under Sin, corrupt and guilty before God; but the Nature and Scope of his Argument shows, he must intend

intend *ALL the WORLD* in the most extensive and strictly universal Sense; leaving no Room for excepting any one Individual, but only the Man *Jesus*, who properly was *not of the World*.—According to the Apostle, *ALL have sinned*; *ALL are under Sin*, both *Jews* and *Gentiles*, both Old and Young, in every Generation, and Period of Time, since the Apostacy of *Adam*. *ALL the WORLD*, in every *Age* and in every *Place*, are naturally “in a State of *Sin*.”

Mr. *Taylor* indeed attempts to give us a new Version, and a new Interpretation here: but at best a meer evasive one, and to as little Purpose, in my Opinion, as when he has done the same Thing in other Instances. He says, “It should be render’d, *SO THAT every Mouth IS stopped, and the whole World is brought in guilty before God*.” (Pag. 101. *Marg.*) Which various Readings may serve to gratify his own Fancy, and amuse his Readers: but can yield him no solid Argument, as I see, in Favour of his peculiar Sentiments, or in Opposition to mine, on the present Head.—And in his Paraphrase on the Words (Pag. 102) he makes the Apostle say, “By *MY Argumentation* the Mouth “of all Sorts of People is stopped, & the whole World, “*Jews* and *Gentiles*, is brought in, made *guilty*, or insufficient for their own Justification, *before God*.”—Which, whether it be the Truth of the Place, or no, I confess is a Truth; tho’ not in the Sense intended by Mr. *Taylor*: who thinks, the Apostle is speaking of *Jews* and *Gentiles* under their *Publick* or *National* Capacities only, and with respect only to their then-prevailing *evil Customs*, or vicious Practices, which he seems to suppose is all that’s meant by their being said to *have sinned*, or to be *under Sin*. But I apprehend it very plain from the whole Drift of the Context, that the Apostle, so far as he respects here the Practices of Men, is illustrating the Corruption of their Nature by
its

its Effects ; and that he considers Mankind here, without any Difference for their *National* Distinctions, as being *all* equally *under Sin* by *NATURE* ; and at best (according to him) in the Eye of the *LAW*, there's *none righteous* (*no, not ONE*) in his *private* and *personal* Capacity : so that *every* (single) *Mouth* is *stopped*, as to any Plea from a Righteousness of his own, in Point of Justification, against the Challenges of the *LAW* ; and *ALL the World* (Individually considered) *guilty before God*. This is the Case of not merely a *Part* of the World, but the *Whole* of it : not merely of the Adult, but *Infants* too. Mr. *Taylor* himself owns it the Case of "*all Sorts of People* ;" which, properly understood, must include *little Children*, who are one *Sort of People*, that make a large *Part of the World*. And, as the Apostle is arguing, from the *Sinfulness* of Mankind, the absolute *Need* they all stand in of the *Redemption* by Christ, and of the *Righteousness which is of God*, he can't rationally be supposed to exclude *little Children*, who are a *Sort of People* that in Number probably *exceed* all other *Sorts* put together (they are before a very great Branch of every Generation) and *need* that Righteousness and Redemption, as well as any other *Sorts of People*. So we must think ; or else we must hold a *great Part* of the World (the Millions that *die* in Childhood) are a peculiar *Sort of People*, that have no Concern with the *Lamb of God*, as *taking away the Sin of the World* ; and so are glorify'd as Innocents (like the *Angels* of Light) or perish with the *Brutes*. What Mr. *Taylor's* Opinion in the Case is, I don't remember he has any where told us.— But if he thinks *Infants* have Christ for their *Saviour*, even as others, and accordingly, are *justified by the Blood of Christ*, as well as *sanctified by the Spirit of Christ* ; then I don't see how he can consistently deny their being in some proper Sense *Sinners* before God. Nor do I see how
he

he can with any Appearance of Reason imagine *Infants* not comprehended in the Number of *Sinners*, when (as already noted) the Apostle useth such strong Terms of *Universality*, and this in such a Variety of Expressions: saying, *ALL are under Sin*; — *NONE Righteous*; *no, not ONE*; — *ALL the WORLD guilty*; — *NO FLESH justify'd by the Law*; — *For ALL have sinned, and come short of the Glory of God*; which (as I might have noted before) does, at least in Part, respect that *Glory and Honour* Man was *crowned with* at his first Creation, but lost by the Fall. From whence we must necessarily conclude, that *all Mankind*, in all Ages and Generations, are *natively under Sin*, without Exception of any one; save only the *holy Child Jesus*, as before remarked.

But I observe, Mr. Taylor descends to Particulars in Way of Objection (*Pag. 102, &c.*) which tho' already obviated, it may perhaps be expected I reply here particularly.

One Objection is, "In this whole Section [*Rom. 3. 10;—20.*] there is not one Word of *Adam*, or "any bad Effects of *his Sin* upon *us*." — I answer, Tho' nothing be said *explicitly*, yet I think it may suffice, if much is said by the strongest *Implication*. And we shall find, that is actually the Case, if we view *this* Section in the Light of a just Comparison with *another* Section in this same Epistle; expounding, as we fairly may and ought to do, the former by the latter, the obscurer by the plainer. For, I apprehend (as before suggested) the Apostle is, in this *Section* of his *third Chapter* to the *Romans*, treating on the same Theme, as he is upon in that *Section* of his *fifth Chapter*, which I refer to. In both *Sections* he useth much the same Tenor of Language, or Manner of Speaking; and in the latter, he expressly nameth the first Man *Adam*, and in the most explicit way mentioneth *his Sin*, with its bad Effects upon *us*. So that altho' *Adam's*

Name

Name be not particularly expressed in the *Section* we are now upon, yet that is no valid Objection against the common Exposition of it, as having Reference to *him*, and *his Sin*; seeing *he* is named, and *that* mentioned, in a following *Section*, not very distant, where the Apostle is still in Pursuit of the *same Argument*, and makes Use of the *same* or *similar Phrases*: from whence we may collect, he has the *same Thing* in his Eye both there and here. In this ROM. 3. he tells us, *ALL are under Sin*; and again, *ALL have sinned*; *ALL the World* &c. Which Expressions, interpreted in their just Latitude, as here intended, must comprehend the universal Progeny of *Adam*; not excluding *little Children*, who are too numerous a Body to be excepted: and therefore we may fairly interpret them as primarily referring to *Original Sin*, or our Fall in *Adam*, notwithstanding neither *he* nor *that* be here particularly specify'd and named. And thus we must necessarily understand the Apostle, if we compare what he says here, with what he says in the *Context* (ROM. 5. 12, and onward) where Mr. Taylor himself allows, the Apostle is treating of *Adam's Sin*, & it's bad Effects upon *us*. And one would reasonably conclude, from the evident *Analogy* of the Argument and Language in *both* these remarkable *Sections*, he might easily have seen *Adam* and *his Sin*, with its bad Effects on his *Offspring*, pointed to in the former, as well as in the latter.

But I must take Notice of another *Objection* our Author makes against the common Exposition of ROM. 3. as extending *so bad Character* as is there given, to *ALL* in common; which the Apostle design'd for *some* only, and which could not with *Truth* be apply'd to all; seeing there were "*MANY, at that Time*, to whom that bad Character did *not* belong; — "*Men that trusted in God, who loved his Name, who were righteous, &c.* (Pag. 105, 106.) To which I reply; 'tis

owned, there were Men of Piety and Virtue in the *Apostle's* Day (many besides himself) and also in the Days of *David*, *Solomon*, and *Isaiab*, to whose Times and Sayings he refers. But does this Reflection serve to fortify Mr. *Taylor's* Hypothesis, or weaken mine? I trow, not at all: but it is rather a *Confirmation* of mine, and the *Destruction* of his. For it proves, that those Phrases in this Section, “ALL are under Sin, “ALL have sinned,—“ALL are gone out of the Way,—“There is NONE righteous,—“NONE that seeketh after God, &c. cannot possibly, in any Consistence with Fact and Truth, be understood of the universal Prevalence of *actual* Wickedness, or the habitual *Indulgence* of Lust and Vice by the whole World of Mankind: and that these Descriptions, as thus *universally* apply'd in Scripture, can be true and just in no other Sense, but with Reference to *Adam's* Apostacy, and our common Fall in and with him,—according to the Doctrine of the Apostle; and according to the Principles of the *ASSEMBLY's Catechism*, which, tho' run down by this Author and his Adherents, has plain Scripture-Evidence to support it, and is likewise attested by the Experience of Mankind, that are sufficiently acquainted with themselves, and duly observe what passeth in their own Hearts. Such are hereby led to confess an *innate Corruption*, whether others be so conscious of it in themselves, or not. They feel and lament it, that “Man “by his Fall into a State of Sin, hath wholly lost all “*Ability of Will to any SPIRITUAL Good* accompany- “ing Salvation; so as, a natural Man, being altogether “averse from *that Good*, and dead in Sin, is not able, by “*his own Strength*, to convert himself, or to prepare “himself thereunto.” According to the *Assembly's* Explanation of themselves in their *CONFESSION of Faith*, Chap. 9. Sect. 3 — And as to what they say, in their *Catechism*, of Man's being “by the *Corruption* of his Nature

Nature WHOLLY *inclined to ALL Evil, and that CONTINUALLY,*" it means, that this is the primary *Source* of all their bad *Inclinations*, and that, as *of it's self*, it inclines Men *only to EVIL, to all Evil, and this continually*; so that, were Men left wholly *to themselves*, without divine *Restraints*, but attended with Satan's *Temptations*, the *Corruption of their Nature* would carry them into the vilest Crimes, and *every one* be as bad as the *worst*, as profane and immoral, discovering himself to be "a Bond-slave to Satan," in as visible a way and in as gross Instances, even as some do. But still, whatever strong Terms the *Assembly* may have used in their Proposition, to set forth the *Corruption of our Nature* by Means of *Adam's Fall*, it was very distant from their Intention, to suggest, as if Man was *equally* corrupt by Nature, as he is *capable* of being; or, as if the *native Principle of Sin* was, of it self, so strong and violent, as not to admit of being made stronger and more impetuous by a Course of vicious *Practice*; or, as if *Nature*, corrupt as it is, were in all Circumstances (whether under the Advantages of Instruction and virtuous Example, or not) always *alike* impotent & averse to all that is *good*; or to all that is *morally & materially* good, equally as it is to all that is *formally* and *spiritually* good. Mr. Taylor seems to affect, that the *Assembly's* Opinion should be view'd in such a Light, that so the greater *Odium* might fall upon it: but every such Insinuation is groundless and abusive.

Upon the whole, if the *Old-Testament-Descriptions*, cited by the Apostle, with a View to confirm his Doctrine of the universal Pravity of Mankind, and illustrate the Fall of Man by its common Effects, were pertinently cited by him, and full to his Purpose; then the PROOF brought by the *Assembly of Divines* from Rom. 3. is also pertinent and full to *their* Purpose, it being the *same* with his, — But I go on—

The next PROOF (under the same Head as the former) bro't by the *Assembly*, and objected to by our Author, is EPH. 2. 1, 2, 3. *And you hath he quickened, who were dead in Trespasses and Sins. Wherein, in Times past ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Among whom also we all had, our Conversation in Times past in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature the Children of Wrath, even as others.*

I have already shewn, That a State of *Sin* is a State of spiritual DEATH; That *spiritual* Death was included in the primitive Threatning, *Thou shalt surely die*; That *Adam* by his first Offence fell under this Death: and of Consequence, all his natural *Descendents* are born in a State of spiritual DEATH; by one Man's Disobedience many being made Sinners. — Agreeable is the Representation here made of the State and Character of the *Ephesians*, before their Conversion. Nor are they singled out, as if this Description belong'd to Them only, in Distinction from all others, or eminently, above all others: but is apply'd to them in common with the rest of Mankind. For the same is plainly suggested here to be the State and Character of the WORLD in general; of all Mankind, in that and every Age, antecedently to Conversion. And the *Apostle*, who had been of the *Jews Religion*, and had therein profited above many, nevertheless takes in himself into the Number of the *dead in Sins*, the *Children of Disobedience*, and the *Children of Wrath*, as being in Fact and Truth such an one before his Conversion; yea, he takes in ALL his *Christian Brethren*, whether *Jews* or *Gentiles*, and pronounces them the *Children of Wrath by NATURE*, even as others, or like the rest of the World. — The *Apostle* here makes Use of a noted *Hebraism*; and the Phrases

Phrases are capable of being variously understood, either in an *active*, or a *passive* Sense. If Men are *Children of DISOBEDIENCE*, in the *active* Sense, I suppose, none will deny them to be, on that Account, *Children of WRATH*, in the *passive* Sense. Being *actual Transgressors*, it will be granted, they are Objects of GOD's *Anger*, or, in our Author's Terms, "*related to WRATH*;" which he allows to mean *Divine Wrath*.— But perhaps the *former* Character will admit of a *like* Construction with the latter; and, in that Sense, may be applied to such Subjects, as it is not justly applicable to in the active Sense. As the *Seeds* of all actual Sin, Unbelief and Rebellion, are latent in the *corrupt Nature* we derive from *Adam*, Mankind may properly, on this Account, be termed *Children of Disobedience*, even from their Birth, before ever *Sin which dwelleth in them* hath broken forth in actual Transgressions. And in Virtue of their federal Connection with *Adam*, as well as natural Descent from him, they may also not unfitly be called *Children of Disobedience*; being so *related* to his Disobedience, as to have the *Guilt* thereof imputed to them. For the Apostle assures us, that *by one Man's Disobedience many were made Sinners*: which our Author would have to be render'd, were "*CONSTITUTED Sinners*," in the judicial Sense; or *adjudged* to be such. And *we are sure that the Judgment of GOD is according to Truth*: therefore they must be *truly* and *properly* Sinners, or *Children of Disobedience*; and if so, then certainly *Children of Wrath*, "*worthy of Death*."

But Mr. Taylor raises a Variety of *Objections*; which, tho' in general they appear to me but trifling and evasory, yet as he seems to lay a peculiar Stress upon them, and to have laid out much of his best Skill & Strength in discussing the present PROOF, that if possible he might destroy the Force of it, and wrest it out of the *Assembly's* Hands, I shall the more particularly note, and

and endeavour to remove, as briefly as I can, all whatever he has objected against their Construction and Application of EPH. 2. 1, 2, 3.

1. He objects, "Nothing is here said, or intimated, concerning *Adam*, or any ill Effects of his Sin upon us." (Pag. 108.)—He has often made the like Remark: that it seems, no Scripture-Proof will satisfy him, in this Case, unless *Adam* be there particularly mentioned, or the *Effects of his Sin upon us* be specify'd, and spoken of under that Name or Notion. It will not content him, that we are *elsewhere* expressly told of *Sin's entring into the World by Adam*, and of *Death's entring by his Sin*, and so *passing upon all Men, for that all have sinned*, or been made *Sinners by his Disobedience*: Which fully accounts for the *universal Pravity* apparent among Mankind, and points out the true Origin or primary Source of all the *ill Effects* there are constantly visible in the World. And by comparing one Scripture with another (which is the *Assembly's* usual Way) we might easily be led to a right understanding of such Places as that we are now upon. But this Place, altho' consider'd alone by it self, seems to me plain and full enough to the *Assembly's* Purpose. For the Apostle here ascribes nothing to the *Ephesians*, but what he likewise assumes to *Himself*, and attributes to *all the World* besides. He confesses, in the Name of the Saints in common; *WE ALL had our Conversation in Times past, in the Lusts of our Flesh, — and were by Nature the Children of Wrath. even as OTHERS; — WE were dead in Sins, &c.*—Which must needs extend our Views to the *whole World*, and carry up our Thots to *Adam*; as implying that we *ALL* "sinned in him and fell with him in his first Transgression," according to the Scriptural Doctrine of the *Assembly's* Catechism. But so unreasonable is Mr. Taylor, he is not content without something directly or explicitly said of *Adam*,
and

and his Sin, as affecting us : yet it is observable, where any Text is the most express, he studies some Evasion.

2. He objects ; “ The *Ephesians* were GENTILES, converted to the Faith of the Gospel ; and as such, the Apostle writes to them.”— And then,

3. “ In these Verses, he is describing their wretched and deplorable State while they were in GENTILE *Darkness*, in order to illustrate and magnify the Grace of God in calling them to the Knowledge and Privileges of the Gospel.” — But surely, if the Divine Grace were no farther, or no otherwise, illustrated and magnify’d, than in bringing Men under the Light of the Gospel, and its common Privileges (which is all that I suppose our Author to intend here) the Gospel would be lost upon them, as to its true and essential End, their being brought to *believe unto the saving of the Soul* ; and thus they would *receive the Grace of God in vain*.—Besides, it is most obvious and indisputable, that the Apostle in these Verses has his Eye to the *saving Benefit* of the Gospel, and to *others* as Partakers thereof (together with the *Ephesians*) who had never been in GENTILE *Darkness*. He takes in *himself*, and others, both *Jews* and *Gentiles*, as Partakers of the Benefit, when he says, (y. 4, 5.) *But God who is rich in Mercy, for his great Love wherewith he hath loved US, even when WE were DEAD in Sins, hath QUICKNED US, &c.* It means such a *Quickning*, as is the special Work of the Spirit of Life, making them free from the Law of Sin and Death ;—Dead indeed unto Sin, but alive unto God thro’ *Jesus Christ* ; as the same Apostle explains himself elsewhere. And he here celebrates the great Love of God, who is rich in Mercy, in thus quickning him and others, (the Saints, in common) as well as the *Ephesians* ; owning that he himself, and all Saints, as well as these at *Ephesus*, in Times past were DEAD

in Sins :—which speaks them to be by *NATURE* the Children of Wrath, one as well as another. — But Mr. Taylor starts another Objection.

4. He says (Pag. 109.) “ When the Apostle saith, “ they were *dead in Trespasses and Sins*, he plainly speaks “ of their own personal Iniquities, *wherein in Time* “ *past* (before their Conversion) *they walked*,” &c.— But then it must be remembred, the Apostle farther saith, that their thus *walking* was *according to the Course of this WORLD* ; intimating it to be the Custom of Mankind in general thro’ *every Age*, and of all by Nature, thus to *walk*, serving the *Devil* and their own *Lusts*. And when he says, they had so walked *in Time past*, he means the *Whole* of it, even from their *Youth* up, ever since they were capable of knowing Good and Evil : *No Time*, before their Conversion, being excepted. This argues, it was their *natural Bent*, thus to walk in *Trespasses and Sins*. They did but fulfil the *Lusts* of the Devil, and of their own *Flesh* and *Mind*, in walking as they did : and it sufficiently discovers the corrupt Bias of *Nature*, that it is the Manner of *the World* in all Ages, to walk thus, before Conversion. For, what Mankind are *universally* addicted to, ’tis reasonable to think, they are *naturally* inclined to. And the Apostle ascribes the same Thing to *ALL*, not so much as excepting himself. — *Among whom also WE ALL had our Conversation* &c.—I observe, Mr. Taylor would evade our Argument from this, by suggesting, that the Apostle “ put *himself* with them, as the Apostle of the *Gentiles*.” But how are we to understand this ? Did he put himself with them under *that Notion*, *AS* the *Apostle* of the *Gentiles* ? No surely, for he was such by *Office* only ; and this, not before, but after his Conversion.—Or, does it mean, that his being eminently the Apostle of the *Gentiles* was the *Occasion* of his putting himself in with the
Ephesians,

Ephesians, they being such? No, again: because he also puts in *Others* with them, in Respect of whom there could not be any such Occasion. For he speaks in the most comprehensive Terms, *Among whom We ALL* &c. Which includes *Jews*, as well as *Gentiles*. And *Paul* being born and bred a *Jew*, why might not he rather put in himself under that Notion, in writing to the *Ephesians*, even as he did in writing to the *Galatians*? (Compare *Eph.* 2. 3. with *Gal.* 1. 13. & 2. 15, 16. and 1 *Tim.* 1. 13, 15.) If you credit his own Account of himself here and elsewhere, before his Conversion, you may well suppose him putting himself in the same Rank with the *Ephesians*, as a *Child of Disobedience*, and a *Child of Wrath*, by Nature.

But Mr. Taylor has this farther Remark. "Most certainly he is not here speaking of their Fall in *Adam*, but of their Trespases and Sins, in which they walked—thro' the Darkness and Degeneracy of their Minds."—I own, the Apostle speaks of their wicked Walk, and ascribes it to the *Lusts of their Flesh and Mind*, as the Source and Principle. Well, and has he not said elsewhere, that *to be carnally minded is Death*? And now, if he speaks here of "*a Degeneracy of Mind*" that was not merely contracted by *Custom* in sinning, nor peculiar to *Heathens*, but was principally *native*, and common to *all*, before Conversion; which I think is the real Case; it follows then, the Apostle here primarily refers to that State of Spiritual *Death*, in which they were born. And tho' he speaks of *Sins*, in the plural Number, that is nothing at all inconsistent with his meaning primarily *original* or *indwelling Sin*. This is the Source and Sum of all *Trespases* and *Sins*: and for its *Variety of Lusts* is called *the Body of Sin*; as, for its *Deadliness*, it is called *the Body of Death*; and for its pernicious Tyranny, *the Law of Sin and Death*.—In Contradiction therefore to our Author, tho' in Compliance

pliance with the Tenor of sacred Scripture, I may and must say, if we will allow the Apostle to speak in proper Language and in a just Consistence with himself in his other Writings, he is here, in what he says of the *Ephesians* being *dead in Sins*, primarily speaking of a *Spiritual Death*, which they were *originally* under, and not merely what they had procured to themselves by *personal* actual Trespasses ; and so, consequentially or in Effect he is here speaking of “ their Fall in *Adam*.” Otherwise indeed, the Coherence of his Words in the Text would be destroyed : for he is express in his Assertions, *WE ALL had our Conversation, &c. and were by Nature the Children of Wrath, even as others.* The several Parts and Clauses of the Text equally refer to *All*, and the Apostle applies them to *himself*, as well as to the *Ephesians*, in common with *Others*.

By the Way, I observe, Mr. Taylor (for what Reason he best knows) has intirely overlook'd and suppress'd, in his Comments, that important Conclusion of the Text, *Even as Others.* Which, I think, if he had duly attended to it, must have superseded a great Part (if not the whole) of his specious Glosses and Arguings on the present Portion of Scripture. For this shews, there was nothing peculiar in the Case of the *Ephesians*, as if they *only*, of all Men, or they *emphatically*, above all Men, were *by Nature the Children of Wrath*, and *dead in Sins.* They were such but *even as Others* ; not only as other *Gentiles*, but as the *Jews*, not excepting this *Apostle* himself. In the same Sense then as the *Ephesians* were *dead in Sins*, and *Children of Wrath*, *OTHERS* were so, yea *ALL* others ; and remain so, until recovered out of a State of *Nature*, and brought into a State of *Grace* ; which is not accomplished merely by being proselyted to the *Christian Profession* (as this Author pretends) but by the Holy Spirit's effectually calling Sinners into the Fellowship of the

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Son of God, and by the Sprinkling of the Blood of Jesus, delivering them from the Curse of the Law due to them for original and actual Sins.

5. Mr. Taylor goes on to say (Pag. 110.) "When the Apostle addeth, *and were by Nature the Children of Wrath*, he cannot mean, they were liable to the Divine Wrath, or Punishment, by that *Nature* which they bro't into the World at their Birth. This is infinitely *absurd*;—and little less than *Blasphemy*"—High Charges truly, and had Need have very full Evidence to support them! But the Comfort is, they are quite *groundless* and *abusive*, as level'd against our Exposition of the Text. Yet I think, these very Charges (high and heavy as they are) might justly be retorted: I mean, might fairly be return'd upon our Author, with regard to his own Misrepresentations of the Scripture Doctrine of *Original Sin*, and others in Connection with it: who manifestly racks his Invention, and strains his Imagination, beyond all the Limits of sober Reason, in *searching out many Inventions*, that he may turn plain Texts of Scripture to a Sense altogether foreign to the Scope of the inspired Writer, and contrary to the universal Drift of Divine Revelation. What is this, but a *wresting the Scriptures*, and *perverting the Gospel*? And what heavy Imputations might this Conduct (without any Abuse) be loaded with? But I delight not in Recrimination. 'Tis more eligible to me, to attend to what our Author has attempted in Support of his unjustifiable Charges against our Opinion. And the Vanity of all he has here offer'd, I think, may easily be made appear.

It seems, Mr. Taylor found it necessary by all Means, to ward off the Danger from this *Scripture-Proof*; or his Cause would be undone, in the Apprehension of such as make the Bible their Rule of Faith. Therefore, judging no other Expedient so effectual for the Purpose, he

contests the Meaning of the Words; and instead of the obvious and generally receiv'd Sense, study's to invent some different Sense, and palms upon the Apostle a Meaning contrary to the plain Scope of his Argument in the Place, as well as to the Current of his other Writings referring to the same Subject. I hope, it is neither *absurd* nor *blasphemous*, to say as this same Apostle has done elsewhere, That *All have sinned*; That *the Scripture bath concluded all under Sin*; That *all the World are become guilty before God*, i. e. become liable to Divine Wrath, and Punishment, or according to Mr. Taylor's own Construction, "made insufficient for their own Justification before God."— Yet what does all this amount to, more or less, than to say, *We were by Nature the Children of Wrath, even as Others?* And the same Apostle gives us the true Key to his Meaning in the Whole, by his Assertions, That *through the Offence of ONE many be dead*; That *by ONE Man's Disobedience many were made Sinners*; That *the Judgment was by ONE to Condemnation*; That *by the Offence of ONE, Judgment came upon all Men to Condemnation, &c.*—By which Texts it appears, that Adam's Posterity, being united with him and included in him, were through his Fall brought into an Estate of Sin and Misery. And if so, then assuredly all of us may, in a Sense consonant hereto, subscribe to the Apostle's humble Confession in the Words before us, *We were by Nature the Children of Wrath, even as others.*—God tells us so by an inspired Writer: and *he that believeth not God, bath made him a Liar.*

After all, to prove that the Apostle could not mean as he speaks, or that we cannot take his Words literally, without *Absurdity*, and a near Approach to *Blasphemy*, our Author gives the following Reason. "For this NATURE, whatever Infirmities it may be attended with, is no other than GOD's own Work" and

“and Gift.”—Well, I perceive then, our *Nature* (tho’ God’s own Work and Gift) is allow’d to be “attended with *Infirmities*.” And most certainly Mankind in common will own, these are such as affect our *whole* Man, as well the Mind, as the Body. Are we not all sensible of *intellectual* and *moral*, as well as bodily *Infirmities*, attending our NATURE, even “*that Nature* “we bro’t into the World with us at our Birth”? And are they not (at least some of them) such *Infirmities*, as we have no just Grounds, from Reason or Scripture, to suppose actually attended *that Nature* which the *first Man* bro’t into the World with him at his Creation? Yet all confess, *our Nature* is GOD’S Work and Gift, as well as *his*.—But the Question is, Whence arises this Difference between *his Nature*, as it was made at first, and the *same Nature* as it is found in us? Now, the Scripture of Truth being my Rule of Faith, I am bold to speak as I think they instruct me; That *by one Man Sin entred into the World, and Death by [his] Sin*; That *in Adam all die*; That *what is born of the Flesh is Flesh*, &c. That therefore the “*Infirmities* attending our *Nature*” are primarily the penal Consequents of *Adam’s Sin*, and our Fall in him; a sure Argument of a native corrupt State, and imputed Guilt; the Beginning of *Death*, which is the *Wages of Sin*, and terminating in eternal *Perdition*, wherever “*that Nature* which Men bring into the World with them at their Birth,” goes with them out of the World, unchanged and unrenewed by a second and spiritual Birth.

Mr. *Taylor* adds this farther Reflection, level’d against the *Assembly* of Divines, and their Adherents: “Men may pretend *Self-Abasement*” [i.e. on the Account of *original Sin*:] “But this is not to abase our selves for our own evil Deeds, but to vilify the “Donor of our Being, by vilifying his Work and
“Gift.—

" Gift.—I answer, No Body that I know of, pretends *Adam's Sin* to be *our own* evil Deed, in *that* Sense, as if we *personally* committed the Fact. Yet this is not inconsistent with it's being *ours* in another Sense, by Participation with *Adam* in the Guilt, Pollution, and penal Effects of it, as he sustained the Place of our common Representative in the Covenant of Works, and so we were included in him as our moral Head, as well as natural Father, when he sinned and fell. On this Account, I think, it may fitly be said, "We sinned in *him* and fell with him in his first Transgression" (as the *Assembly* speak) and of Consequence (as the *Apostle* speaks) *were by Nature Children of Wrath*; which implies our being born in a State of Sin and Misery. Nor can I see how the saying of this is any ways "a vilifying the DONOR of our Being, by vilifying *his* Work and Gift."—The Preacher (*Ecc. 7. 29.*) teaches us to distinguish properly in this Case. *GOD made Man upright: But THEY have sought out many Inventions.* Here the Operation of the *Creator*, and that of the *Creature*, are set in Opposition to one another: and here is suggested the *Change* of State, from moral Rectitude to the contrary, which came upon Mankind by means of *their own* Folly. For it is plain to me, in this Scripture, *Adam* and his *Posterity* are considered as one Body, in strict *Conjunction*, with regard both to original *Righteousness* and the subsequent *Apostacy*. Tho' it was *One Man*, that was *personally* made upright, and that *personally* sinned away his Uprightness: Yet as he sustained a *publick* Capacity, his *Posterity* share in the Guilt & Ruine, that came by his Sin. Agreeably the *Apostle* says, It was *ONE that sinned*, personally; and yet at the same Time says, *ALL have sinned*, reputatively. (*Rom. 5. 12, 16.*) So that, constructively, *we our selves* sinned away original Righteousness, as we were in close Connection with him that did

did it. Indeed, as all *human Nature* was collected and included in *Adam*, the common Root & Head of Mankind, it may fitly be said, *our Nature* depraved and ruined *it self*. Hence, human *Nature* having *corrupted* it self, in the first Instance, and under such Circumstances as then attended it, it follow'd of Course, that this *Nature* must be *corrupt* in every Instance, when propagated by ordinary Generation. — *Adam* being made a mutable, tho' upright Creature, and being strangely seduced of the Tempter, sinn'd and fell by the Choice of *his own Free-will* : and WE, as we were in his Loins and in his Covenant, may also be said to have sinned and fallen by *our own Choice* ; his Will being virtually and constructively ours. Before, it is consequentially ours, as we make it our own : for we practically confirm and ratify the Choice made for us by *him*, as soon as we are personally capable of making any Choice for our selves, by our *choosing the Evil, and refusing the Good*, as is the Manner of *Childhood and Youth*. And one would rationally conclude, a Thing thus *early* and *universal* should be *natural*. This Disposition appears too *early*, to be the sole Effect of *Example* ; and sometimes appears in direct *Opposition* to that. It is a Disease, which often resists *betimes* the Force of the wisest Remedies, and plainly proves it self *hereditary*. — That *Sin reigns* as it does among Men, so generally, and so early in Life, I think, argues a corrupt Bias in “ that *Nature* which they bring into the World with them.” — However, far be the Tho't from me, as if “ the *Donor* of our Being ” were the *Author* of this *Corruption* cleaving to our *Nature*. The holy God *infuses* not any Malignity into the *Hearts of the Sons of Men*, tho' naturally *full of Evil*. But human *Nature* being vitiated in the first Man, *by himself*, it of Course descends from him unto us, in that vitiated Condition. The precise *Mode*, or Manner, I leave
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as an unsearchable Mystery. Yet the *Thing* I firmly believe. And for any to deny this Article in *Divinity*, merely because it is mysterious, when at the same time they believe many Mysteries in *Philosophy*, discovers great Partiality in them.—*Regeneration* is a Thing full of *Mystery* too : yet a certain Reality, and of such absolute Necessity, that without it *none can see the Kingdom of God*. (*Job*. 3. 3.) And the Change in Conversion is call'd a being *born again*, partly in Allusion to *natural Birth* ; the *moral* and *spiritual* Circumstances of which are the main Ground of the Necessity of this *New Birth*. But now, if *all* (not excepting *Infants*) need this renewing and transforming Change, in order to final Happiness, why should it be tho't incredible, that "*that Nature* we brought into the World with us at our Birth," was in spiritual and moral Respects *degenerate*, from what the *same Nature* was originally, as it subsisted in *Adam* at first, who was *made upright* ?—And fallen *Adam* having derived to his Posterity this his *Nature*, so depraved as it was by his Sin, and attended as it was with such a Relation to the Law and Obligation to Punishment, why should it be thought incredible, that *we were by Nature Children of Wrath* ? When *Adam* begat Sons and Daughters, we are told (*Gen*. 5. 3.) *He begat in his Likeness*. Not indeed in his *Likeness* as he was at first, holy and happy ; but in his *Likeness* as he was *afterwards*, when he had fallen, had depraved his *Nature*, and incurred the Curse of the Law : so that his Sons and Daughters, being begotten in the *Likeness* of their apostate Father, *were by Nature the Children of Wrath*. And by Parity of Reason we may conclude, *They* propagated the same *Likeness* to their Sons and Daughters. We see continually, according to the Proverbial Saying, *Every LIKE begets its LIKE* : which undoubtedly is the Result of the original Laws of Generation, established by
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the Creator. Agreeably to these, we find, *Man* begets *Man*, a Creature in his natural Likeness, with respect to the Essentials of his Kind, as distinguish'd from the Beasts that perish. And every Age witnesseth, that *Man* begets *Man* in his moral Likeness also, with respect to a depraved Disposition of Mind and Heart, early discovering itself in actual Transgressions. Now, why may we not think this to be pursuant to the original Constitution established by the Creator, when he placed *Man* upon the Earth; and primarily owing to the Sin of *Adam*, our common Father and Head? I don't see how it can be any Reflection on the Wisdom or Goodness of the Creator, to let his own Laws and Constitutions, of whatever Kind, and whether respecting the moral or natural World, have their proper Course. Nor do I see how it is a Reflection upon either, that he suffered fallen *Adam* to propagate his corrupted Nature, any more than it was, that he permitted innocent *Adam's* falling into Sin, and so corrupting his Nature, and losing the moral Image of God, in which he was created.

Mr. Taylor observes, "The Nature of every Individual *Man* and *Woman*—must come out of the Hands of God." True; but not just in the same Sense as the first *Man's* Nature did. For he was made immediately, by the sole creating Power of God, exclusive of all subordinate Agents; and was made free of all Relation to any antecedent Beings of the same Species; and before the actual setting up of that federal Constitution, *Man* was to be ordered by, &c. So that his coming out of God's Hand, in such a Way, and in such Circumstances, may afford an Argument for the moral Purity of that Nature he brought into the World with him, at his Creation: And yet our coming out of the same Hand, if it be in a different Way from his, and in different Circumstances, may be far from affording any

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Argument

Argument for the Purity of that same *Nature*, as bro't into the World with *us* at our Birth. Now certainly, there is a wide *Difference* in our Case and his. For we were produced into personal Existence, tho' by the Hand of God, yet in the Way of *common Providence*, by a Divine Concourse with second Causes; by the Intervention of *human Parents*; under a necessary *Relation* to prior Creatures of the same Species, that were in a *fallen* Condition; and under a *Law* already established, that had been given to the first Man in his primitive State, but actually *broken* by him; and farther still, under such a *Connection* with this *original Sinner*, as to be involved in the same Sentence of *Death* with him, on the Score of *his* Offence, &c. I look upon these to be very material and important Articles of *Disagreement* between *our* Case, and *Adam's*: and such as (all Things consider'd) make it rational to think *that Nature* we are born with, very *different* on moral and spiritual Accounts, from *that Nature* he was created with.

Mr. *Taylor* pleads, "It is *God's Power alone*, that forms the Nature of every individual Person." Which is true, in a qualify'd Sense. Nevertheless, seeing God *exercised* his Power after a very *different* Manner, in the Creation of *Adam* (who received his Being from God at the first Hand) and in the Birth of his *Posterity* (who received it at the second Hand) and also seeing *they* come into personal Existence under relative Circumstances very *different* from what *he* did, it doth not appear to me, how "GOD's having *formed & fashioned* us, every one of us," should necessarily infer, that *Adam's* Nature, as *he* first received it, and *our* Nature, as *we* first received it, cannot *vary* from one another, in their moral Qualities and spiritual Condition, tho' agreeing in Essentials, and both (essentially considered) the Work of one supreme Efficient. The Power of
God

God is such, that he could have prevented the *first* Man from ever commencing a *Sinner*: and so, he could have prevented *the Disobedience of One* from making many *Sinners*. But he saw fit to *limit* himself in the *Exercise* of his Power, by an established *Rule of Government*, and a well-adjusted *Scheme of Dispensations*, relative to Man; and pursuant thereto, he *permitted* both those Events, the latter as well as the former, actually to take Place: yet this without the least Reproach to his *Wisdom* or his *Goodness*, in the one Case more than in the other. It was certainly no Ways inconsistent with either of these his Attributes, that he suffered *Adam* to sin, and hereby to degrade his *Nature* from what it was before. Nor can I see how it was any Ways inconsistent with the one or other of these Attributes, to constitute *Adam*, while in his innocent State, the common *Representative* and *moral Head*, as well as natural Progenitor, of the human Race; so that *They*, being included in him, might have stood, together with him, and therefore were under an equal *Probability* with him of being finally and everlastingly *happy*; which I think to be the true State of the Case, upon Scripture-Grounds. And if so, then how can it be any Reflection upon the *Wisdom* or the *Goodness* of God, to say of our selves and all others, that in Consequence of *Adam's Sin* and Fall, *We were by NATURE the Children of Wrath*? Be-sure, for my own Part, I see neither *infinite Absurdity* nor any Thing a-kin to *Blasphemy* in this, tho' Mr. Taylor pretends to see both.

He goes on to say, "Far was it from the *Apostle's* Thoughts to suggest any Thing tending to depreciate our Nature." I believe so too, as concerning its *essential Faculties*, whereby it is still superiour to every *Brutal Nature*, and ally'd to the *Angelical Nature*. But I don't believe it far from his Thoughts, to suggest any Thing tending to *humble* our Nature, as having

already *depreciated* it self, yea, sunk it self into an ignominious State of *Death* and *Wrath*. Surely it was far from his Thoughts (as it is from mine) to suppose *Man that is born of a Woman*, to be naturally just the same Creature, in moral and spiritual Regards, as the first Man was, in his primitive State, who was not born of a Woman, but derived his Being immediately from God, and was made in *his Likeness*. Surely, very far was it from the Apostle's Thoughts ever to suggest, or imagine, as if the *Nature* of Mankind in common had *lost Nothing* of it's primitive Dignity; which lay principally in those inherent spiritual and moral Endowments, whereby it so nearly resembled the very *Nature* of God, it's Maker; as the same Apostle suggests in this Epistle to the *Ephesians*. (Chap. 4. 24.) And when he there speaks of Men's being *renewed in the Spirit of their Mind*, putting off the old Man, which is corrupt according to the deceitful Lusts, and putting on the new Man, which after God is created in Righteousness and true Holiness, doth he not most plainly suggest, that Sin has deprived all Mankind of the moral Image of GOD, and that our NATURE, in its present fallen State, needs a spiritual *Renovation*, in Order to recovering its ancient Resemblance to the *Divine Nature*? Nor can there any rational Account be given of the Scheme of *Christianity*, but upon this Supposition, that all are by Nature *under Sin*. — It's true, all the while, the Apostle by no Means had it in View, to "*depreciate* our NATURE," properly speaking. No; he honoured our *Nature*, as it subsisted in the first Man, while he retained the *Divine Image*: And he honoured our *Nature*, much more, as it existed in the second Man, who was eminently the *Image of GOD*. Subordinately, he honoured our *Nature* in the Saints, as having the *Divine Image* restored in them, tho' but imperfectly at present. Yea, he honoured our *Nature* in

in Sinners themselves, as excelling that of the inferiour Creatures, and as bearing some *Similitude of God*, in the Powers of Understanding and Choice, Immortality of the Soul, &c. On such Accounts, he *honoured all Men*. But still, on other Accounts, *a vile Person* was *condemned in his Eyes*. Human Nature, considered in its moral Character, and as it acts it self in the Carnally minded, ran very *low* in his Esteem. He hints this in the Reproof he gave to some of his Christian Brethren (1 Cor. 3. 3.) *Are ye not carnal, and walk as MEN?* He here suggests, as if he look'd upon *Carnality* to be common and natural to *Men*; and as if he judg'd it a vast *Reproach*, for any to be charged with *walking as MEN*. To *walk in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Mind* (with having done which in Time past, he taxes the *Ephe- sians*, and himself, in our Context) this is to *walk as MEN*: Not as it is the *Duty* of *Men* to walk, considering the Purposes of their Being, and the Capacities of their NATURE; but as it is the *Manner* of *MEN* to walk, who have no *supernatural* Principle in them, to controul the Inclination of their NATURE. What doth this speak, but that our NATURE, since the Fall, is in a *corrupt* Estate, habitually prone to *Evil*; and so, that *we are by NATURE the Children of Wrath*, one and all of us? Which the Apostle, well knowing the Pride of *vain Man*, too strongly prejudicing all in Favour of their NATURE, takes Occasion to remind the *Ephe- sians* of (together with himself) for the furthering their Humiliation, and for the exciting in them more admiring Thoughts of God's abundant Mercy towards them in their Recovery, through the Merits of Christ, out of that State of Sin and Misery, into which the Fall brought Mankind.

But Mr. *Taylor*, having a different Notion of the Apostle's Meaning, says, "His true Intent was, to
" convince

“ convince the *Ephesians* they were *Children of Wrath*
 “ through the TRESPASSES and SINS, in which they
 “ had WALKED. For he is not speaking of their Na-
 “ ture, or natural Constitution of their Souls and Bo-
 “ dies, as they came into the World, but evidently of
 “ the vicious Course of *Life* they had led among the
 “ *Gentiles*.”—To this I reply, Undoubtedly they had,
 by *actual* Sins, which they had walked in *from their*
Youth, made themselves in their *adult Age* manifold
 more *the Children of Wrath*, than they were in their
Infant-Age, by *Original Sin* only: and the Apostle
 might have it partly in View, to *bumble* them in the
 Remembrance of their *heathenish* and *vicious Life*.
 But can it rationally be supposed his *true Intent*, now to
 CONVINCe them (as our Author speaks) of *That*, which
 in the Nature of Things they must have been *before*
 convinced of, as they were already *converted* from it?
 Or, could the Apostle intend *only* to convince the
Ephesians of their having been the *Children of Wrath*,
 by Means “ of the vicious Course of Life they had
 led among the GENTILES,” when at the same Time
 he applies the very same Character indifferently to
ALL others, whether *Gentiles* or *Jews*: and even to
Himself, in common with the rest of the World, who
 altho’ a *Roman*, as inheriting by Birth the Freedom of
 the City of *Rome*, yet was a *Jew* by Parentage, and had
 been an eminent Professor and Practiser of the *Jews*
Religion, above many his Equals, of his own Nation?
 Nevertheless, he takes in *himself* with the *Ephesians* into
 the Number of the *Children of Wrath*: which affords
 little Sign, that he apply’d this Character to *Them* on
 Account only of “ their former *vicious Life* among
 the GENTILES.” Much less is it a Sign of this being
 his *true Intent*, when he joins with the Character it self
 such an Expression, as is utterly *inconsistent* with its
 being so intended. For he does not say, *YE were by*
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your former Life—but, *WE* were by *NATURE*, the Children of Wrath. What plainer or stronger Language could he have used, had he actually *intended* to represent their native State and Situation, agreeably to the common Scheme of *Original Sin*? And if this was *not* his true Intent, it is to me very strange he should chuse to describe their Case in such a Manner, as common to All, and by Terms so unavoidably conveying an Idea contrary to his real Meaning! Being a perfect Master of the Greek Tongue, he must needs know how to speak with Propriety on this Occasion, and would never have so expressly said, *We were by NATURE the Children of Wrath*, if he had no Respect to our *NATURE* in this Representation. But Mr. Taylor, as if he meant to set this inspired Writer in an odd Light, agreeable to what is Proverbially said of designing People, in Allusion to Water-men, that they *look one Way, and row another*, will have him *intend* the very Reverse of what he *says*. Or at least, to make what is *said* by the Apostle, consist with what is pretended to be his *true Intent*, our Author invents a new Meaning for a familiar Phrase, and will have a plain Text interpreted in a Sense quite contrary to what appears most visible on the Face of it. Says Mr. Taylor, “He is *not* speaking of their *Nature*,” tho’ this is the very Thing most *expressly* spoken of; it follows,—“or the *natural Constitution* of their Souls and Bodies, as they came into the World.” But this seems at best only to be learned Trifling. For, if Mr. Taylor intended this for a Definition or Description of our *Nature*, and would be understood according to the Sense, which the Terms he here makes use of, bear in *Philosophy*, then I think it Nothing at all to the Purpose in our present Dispute. And it is manifestly a gross Abuse, to insinuate, as if when *we* speak of Men’s being by *Nature* the Children of Wrath, we meant they were

were such “*by the NATURAL CONSTITUTION* of their Souls and Bodies,” *i. e.* by their *Nature* consider’d simply in its *Essence* and *essential Powers*.—This is very distant from our Thoughts: nor do we father any such Meaning on the Apostle. But when he says, *We were by NATURE the Children of Wrath*, it’s our Opinion that he means, We were such by *our NATURE* as consider’d in it’s *moral Properties* and *spiritual State*, and the *relative Circumstances* attending us as the Progeny of *Adam*, our sinning & fallen Head.—Thus we interpret this Phrase, *by NATURE*, in a *Theological*, and not a meer *Philosophical* Sense.—Viewing “*that NATURE* we bring into the World with us,” as it is truly represented to us in the Glass of the *Law*, and by the Light of *Revelation* (especially if at the same Time the *SPIRIT* is *convincing us of Sin*) we see that *Nature* of ours attended with moral Pravity and imputed Guilt: and therefore readily join with the Apostle in confessing, *We were by Nature the Children of Wrath, even as others.*

But Mr. *Taylor*, still disputing the *Apostle’s* Meaning; proceeds to observe (*Page 111.*) “He well understood the Worth of the *human Nature*; and in other Places, shews it was endowed, even in the *Gen- tiles*, with Light & Powers sufficient to have known God, and performed Obedience to his Will.” For Proof whereof he cites *Rom. 2. 14, 15.* with *Rom. 1. 19, 20, 21.* and by some strained Comments and Arguings upon these Texts, essays to make them serve his Turn. But the Attempt is vain. And truly, before he can hope to establish his fond Opinion of the SUFFICIENCY of *Nature*, “even in the *Gen- tiles*,” under all their Darkness and Degeneracy, to *know* and *do* the Will of God, he must first reason *Christianity* out of the World, and banish the *Scriptures* from the Earth. Indeed, if Mr. *Taylor’s* Opinion be right, I don’t see any

any *Need* there ever was of *Divine Revelation* : and if Men have no Occasion for that, why mayn't they explode and throw aside the *HOLY BIBLE*, as some already have done the *Assembly's Catechism* ? — And, in Effect, such do cast away the *Bible* as useless, who make it a mere *Nose of Wax*, to turn which way they please. I am sorry to see there is so much the Appearance of this in Mr. *Taylor's* Book on Original Sin. — Perhaps he will own, in all Ages there have been, and still are, Men endowed with equal Light of Reason, and Strength of natural Powers, as *sufficient* to know God and do his Will, as They in the Times of the *Gentiles* he is speaking of : Then what *Need* have such of the *BIBLE*, any more than those *Heathen* ? — I would not be uncharitable, but it seems by the Tenor of his Argument to be his Opinion, that in Fact there are Some now, as well as formerly, who, without Help of the Scriptures, do both know God and obey his Will sufficiently. I think this imply'd in that Passage of his : “ They that *do* [i.e. by *Nature*, or their natural Powers] *the Things contained in the Law*, are not the Objects of God's *Wrath*, but of his *Favour*.” — But the *Apostle's* Argument, in the Place Mr. *Taylor* alludes to, if I can form any just Conception of it, is quite the *Reverse* of this Writer's ; and his Sentiments directly opposite. I grant, the *Apostle* speaking of the *Gentiles* tells us, so much Light was held out to them by the Works of *Creation*, that had they given Heed to it, they might have *known* and *done* more and better than they did ; *so that they were without EX-CUSE*, in sinning, as was their Manner, against the very Light of Nature, and in abusing their natural Powers, by the abominable Idolatries, Impurities, and Crimes, generally practised among them. (*Rom.* i. 20, &c.) — Also he tells us, that the *Jew*, who *rested in the Law* written, and *made his Boast of God*, and judged-

the *Gentiles* that knew not God, was altogether *inexcusable*, and *self-condemned*, while doing the same Things with them. (Rom. 2. 1,—17.) Accordingly, the Apostle denounces the Judgment of God upon every *Soul of Man that doth Evil, of the Jew first, and also of the Gentile.* For (says he) *as many as have sinned without Law, shall also perish without Law: and as many as have sinned in the Law, shall be judged [i.e. condemned to perish also] by the Law, — in the Day of Jesus Christ.* The Apostle means, Sinners shall perish, *unless* they have *won Christ*, and are found in him, *having the Righteousness of God upon them*; which, he tells us, is *upon all them that believe, without Difference.*—For, tho' he has that Expression, *The Doer of the Law shall be justified*, it cannot be his Meaning, that there were, in Fact, whether among *Gentiles* or *Jews*, any such *Doers of the Law*, as were or could be *justify'd before God* in Virtue of their own personal Works of Righteousness. To take his Words in this Sense (and no other Sense, I think, can make them subservient or pertinent to Mr. Taylor's Purpose) would be, as I apprehend, to run the Apostle into a palpable Self-Contradiction. For in the Context he subjoins the following Clauses (Rom. 3. 9.—20.) *We have before proved, both Jews and Gentiles, that they are ALL under Sin.—None righteous; no, not ONE— but, All the World guilty before God. Therefore by the Deeds of the Law [written, or unwritten] there shall NO Flesh [Jew, or Gentile] be justified in his Sight: for by the Law is the Knowledge of SIN.*—And he says, (Chap. 4. 15.) *The Law worketh Wrath.*—As also elsewhere, *The Strength of Sin is the Law.*—Accordingly, when the Law is brought Home to the awakened Conscience, Men feel the Truth of these Sayings: every one, whether more or less of a Moralist, finds by Experience at such a Season, he is *convinced of the Law as a Transgressor, feels it binding*
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Sin upon him, and has a Sense of *Wrath* abiding on him : So that he finds he must look only to the *Gospel* for the Discovery of a *Righteousness*, sufficient for the Relief of his guilty and distressed Mind.

As to what the Apostle says about the *GENTILES* doing by Nature the Things contained in the Law, and being a Law to themselves, I think, it cannot, consistently with his own Argument and Language in the Context, and elsewhere, be understood otherwise, than that this was the Case with them so far as to render them *inexcusable*, in such Idolatries and Immoralities as were commonly indulged among them ; and to make the Example of *virtuous* Practice, which some of the *Uncircumcision* were famed for, serve to condemn the vicious Practice of those of the *Circumcision*, who were as bad as any *Sinners of the Gentiles*, altho' distinguish'd by the superiour Light and Advantage of Revelation. (See *Rom.* 2.23,—27.)—Certainly it is inconsistent with the whole Scope of this Epistle, and therefore not to be supposed in the inspired Writer, that he should have it in his Thoughts any where to suggest, as if the *Gentiles*, by any Obedience of theirs to the Light and Law of Nature, delivered their own Souls from the *Wrath* of God, & made themselves the Objects of his *Favour* ; as our Author insinuates. For the Apostle every where insists upon it, that none are justified by the Deeds of the Law, written or unwritten ; but, that whoever obtain Favour with God, are justify'd by the Blood of Christ, and saved from *Wrath* thro' Him—Whom God hath set forth to be a Propitiation, thro' Faith in his Blood—And the Gift of *Righteousness* is the Gift of Grace, which is by one Man, Jesus Christ.—But are these among the Things contained in the Law, which the *Gentiles* may be said to know and do by Nature ? Or may the *Gentiles* be said to be not only a Law, but even *Gospel* too, to themselves ? Surely, the *Righteousness*

which is of God, is above *Nature's* Light to discern : and *believing unto Righteousness*, is above *Nature's* Power to perform. Supposing any of the *Gentiles*, in their *Heathen-State* of *Darkness* and *Degeneracy*, could by their natural Powers perform the Things required in the *Law* moral, so far as it was *written upon their Hearts*, or was discoverable by meer human Reason ; yet what *Heathen Moralist*, in *Fact*, ever performed ; or ever *knew the Law* in its *Spirituality*, or knew even *moral Duty* in its just Latitude and full Extent ? However, supposing some extraordinary Instances of *Virtue* among the *Gentiles*, what could their Works avail to the Purpose of *Justification before God* ? Which, the Scriptures assure us, is only *by the Blood of Christ*, and *through the Righteousness of Faith*, and not *by the Deeds of the Law*.

Indeed, as much as *Mr. Taylor* deals in Criticisms, I imagine he never sufficiently exercised his criticising Faculty (or has purposely concealed the Result of it) on *ROM. 2. 14.* the Text he builds so much upon, *When the Gentiles which have not the Law, do by Nature the Things contained in the Law, &c.*—Tho' I have declared for adhering to our *English Translation*, in general, yet I will for once take Leave to mention a Remark, which some have made ; “ That it here renders the *Greek* so as may too naturally lead unskillful Readers to put a Meaning on the Words, very wide from the Sense intended by the inspired Writer.”—I apprehend, he cannot possibly design to suggest (as *Mr. Taylor* seems willing he should be understood) that the *Gentiles*, any of them, ever did, by the Powers of *Nature*, actually perform, to *Divine Acceptance*, the Full of that Duty required in the *Law*. This must be a vain Imagination, as it so evidently runs counter to the whole Strain of this *Apostle's* Writings, and particularly of this his *Epistle to the Romans*. And if the
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Original be consulted, it will appear he says no such Thing. "The Place literally translated is, *When the Gentiles not having the Law by Nature do the Things* (or Busineses) *of the Law*. Which, it's thought, pointeth to their *Knowledge*, rather than *Practice*: and only meaneth, that the Light of *Reason* and *natural Conscience* in them, supplieth (as far as it goes) the Want of Revelation (or, that NATURE performs the Office of the written LAW) in dictating to them moral Duty: so that, altho' they are without a revealed LAW, *they are* (by their own Powers of Understanding and Conscience) in some Measure a *Law to themselves*. And thus every Man, whether with or without the holy Scriptures, having the Use of *Reason*, and a *natural Conscience* within his own Bosom, which in Matters of moral Obligation is a Monitor to him, prescribing or prohibiting, and approving or reproving, is in that Respect a *Law to himself*."—But still, I believe, it was far from the Apostle's Thoughts, as it is from mine, to suggest, as if meer unenlightned NATURE were SUFFICIENT to *acquaint* any Man with the whole of what is needful for him to know concerning his Duty and Interest, or even with the Meaning of the moral *Law*, in its Spirituality & full Extent; and much less to suggest, as if meer unassisted NATURE were SUFFICIENT to *enable* any Man for actual performing of the whole Duty incumbent on him, in Order to future and final Happiness. For, whatever NATURE may be capable of knowing or doing in Point of common *Honesty, Civility, social Virtue, &c.* yet it knows Nothing and can do Nothing *as of it self*, in Point of real *Christianity*, or *evangelical* and *vital* Religion; which principally consists in *Repentance towards God, and Faith towards our Lord Jesus Christ*. Indeed NATURE, even in *Gentile* Darkness, may know and essay something in a Way of Grief and Humiliation, upon committing some heinous Crime

Crime : but it knows and does Nothing in the Way of *Repentance from dead Works*, or *Repentance unto Life*. And as to the *Law of Faith*, NATURE, is quite a Stranger to it, yea, an Enemy to it, as thereby all *Boasting is excluded*, and the Pride of vain Man struck at, and thwarted. But now this Apostle assures us, *Without FAITH it is impossible to please God*. (Heb. 11. 6.) And therefore I see not how NATURE, with it's best moral Acquirements, exclusive of this *Faith*, can ever appease God's holy Anger, or purchase his Favour. Peremptory is that Conclusion of the same inspired Writer, in this Epistle to the *Romans*, (Chap. 8. 8.) *So then, they that are in the FLESH, CANNOT please God. Being in the FLESH, stands there in Opposition to being in the SPIRIT, the Spirit of CHRIST, which if a Man have not, he is none of His : and if not Christ's, then in vain is it pretended, that any such can please God, or are "the Objects of his Favour, and not of his Wrath."* The unconverted *Gentiles* are represented as *being dead in their Sins, and the Uncircumcision of their FLESH*. (Col. 2. 13.) So that we may as well think a dead Corpse to be a *pleasing Spectacle*, and of a *sweet-smelling Savour*, to Men, as the *Gentile* to be so to God, while he is not *circumcised with that Circumcision which is made without Hands, in putting off the Body of the Sins of the FLESH, by the Circumcision of CHRIST*. Whereas, to those whom God in Christ hath spiritually *circumcised*, the Scripture saith, *You hath he QUICKNED together with him, having FORGIVEN you all Trespasses*. (Ibid. *vs.* 11, 13.) But, this strongly imply's, that until thus *circumcis'd* and *quickned*, the GENTILES are not in a State of *Forgiveness* : and consequently, whatever Appearance of *Morality* there may be among them, by which they virtually *judge* or condemn the vicious *Jew*, they remain notwithstanding the just Objects of *Wrath*, and not of Favour.

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The same Apostle assures us, *the Circumcision, whose PRAISE is not of Men, but of God, is that of the Heart, in the Spirit.* (Rom. 2. 29.) With a Limitation to such as are the Subjects of *this*, we are to understand that universal Expression, respecting the Day of Judgment, *Then shall every Man* [whether Jew or Gentile] *have PRAISE of God.* (1 Cor. 4. 5.) Hence, only they that are *approved in Christ*, will finally be *approved of God*. — As cautious therefore as the Apostle was, not to entertain a Thought “tending to *depreciate* our NATURE,” he had no such extravagant Notion of it’s *Worthiness* and *Self-sufficiency*, as Mr. Taylor pretends; no; not as it subsisted in the *Jew*, much less in the *Gentile*. Nay, as it subsisted in the *Christian*, and so was greatly improved or advanced by Grace, the Apostle frequently has Expressions very *debasings* of it. Even as it subsisted in *himself*, under the highest Advantages on this Side Heaven, what a *mean* Apprehension of it does he often discover? You may read his Thoughts of *his own NATURE*, in what he says of himself (Rom. 7. 18.) *I know that in ME (that is, in my FLESH) dwelleth NO good Thing.* Whatever good Things our Author insinuates were in the *Gentiles* by NATURE; yet this humble Apostle could see *NO good Things* in himself by NATURE: he could find to be in himself naturally *No good Thing towards the Lord his God*; Nothing *spiritually* good; no truly and effectually good Principle of Action; not so much as *one* right good Affection, or Thought. For, by *his FLESH* here he intends *his NATURE*, exclusive of Grace, or contradicting it from a regenerate Principle. And when he here says, *In ME*, he respects himself as in a State of NATURE; or acting from NATURE; — according to what he was or did *originally*, before he experienced a Work of Grace on his Heart; or according to what he *still* was & did by the meer Force of his *natural Powers*, without the
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Aids of special Grace. He found sad Remains of the old Man in him ; and here denominating *himself* from his corrupt Part, he confesses, *In ME dwelleth NO good Thing.*—In the following Verses, he complains of *SIN dwelling in him*, rooted in his Nature ; of *EVIL* being present with him, even when he would do Good ; of a *Law of Sin*, whereto he was sometimes brought into Captivity, and which with the *Flesh* he himself served. Insomuch that he bemoans his Case in those Terms, *O wretched Man that I am ! Who shalt deliver me from the Body of this Death !*—Now, since holy Paul speaks so freely and feelingly of the Corruption and Sinfulness of *his own NATURE*, wherein he saw a Collection of base and pernicious *Lusts* remaining, which made it a *Body of Death* to him, we may easily judge what were his Sentiments of *Man's NATURE* in general. Nay, should we suppose, as some have done, that he is here only personating an unconverted Jew, my Argument still continues good, and even in that View of his Words, we must be convinced, that he “understood the human NATURE too well,” to indulge such an overweening & unconscionable Opinion of it’s “WORTH and SUFFICIENCY” on moral Accounts, even under its best and highest Endowments in the *Gentiles*, as our Author has most unreasonably ascribed to him, in commenting on some of his Sayings about them.—And we find the same Apostle elsewhere frequently expressing a very abasing Sense of his own *Nothingness* in himself ; and confessing the Insufficiency of his *natural Powers* to be such, that he could not, *as of himself*, so much as *think any Thing* as he ought. (2 Cor. 3. 5.—12. 11) If therefore, after his high Attainments in Divine Knowledge and Grace, he owns he was NOT SUFFICIENT *of himself to think any Thing, as of himself*, we need not wonder at his complaining of himself, as sometimes he does, that even when *ta WILL* was present
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with him, yet how to PERFORM that which is good, he found not. (ROM. 7. 18.) And if one in a State of GRACE was so *insufficient*, as of himself, what must we think of one in a State of NATURE?—Certainly, after these Confessions relative to *himself*, it must be making the Apostle a grossly *inconsistent* Writer, to put such a Sense on what he says about the GENTILES, as makes him represent “the human NATURE endowed, even in the *Gentiles*, with that SUFFICIENCY” which yet he saw not the same NATURE endow’d with in *himself*, but expressly and repeatedly asserts *his own* Want of it, and his utter *Insufficiency*, as of himself, to *think or do* any Thing spiritually good.

But, upon what is said in ROM. 2. 14, 15, Mr. Taylor has that Remark: “This clearly supposeth, that the *Gentiles*, who were *then* in the World,” even in the Times of their Ignorance and greatest Degeneracy, “might have DONE the Things contained in the Law, by NATURE, or their *natural* Powers.” Here our Author means (or he means nothing to the Purpose) that the *Heathen*, even amidst all their Darkness and Degeneracy, had it still in *their Power*, by NATURE, actually to have done their whole Duty, so as to glorify & please God, and hereby secure their own Happiness. But how remote is this from the Design of the Apostle! Certainly, if it was “far from his Thoughts, to suggest any Thing tending to *depreciate* our NATURE, which is God’s Work and Gift,” we may well think it equally remote from his Intention, to *depreciate* Divine REVELATION, and the GRACE of CHRIST, as being *needless*; or unduly to *exalt & over-value* our NATURE, as being *Self-sufficient*. Nor can this, with any Sort of Reason, be supposed the Apostle’s true Intent, when it is considered how he every where else in his Writings so strongly asserts the Necessity of Revelation, and so abundantly sets forth the Glories of CHRIST and

GRACE ; while at the same Time he so depresseth and disparageth *Self*, exposing the Vanity of all human Pretensions both to *Self-Righteousness* & *Self-Sufficiency*. In particular examine what he writes on this Subject in PHILIP. 3. 3,—9. Now supposing, *Paul* here refers only to what he was as a *Jew*, by Birth and Religion, still he had a NATURE endow'd with as much *Light*, and as sufficient *Powers*, as any Man whatever in the *Gentile World* ; and of these he had made so good Improvement, as to make equal Advances towards a RIGHTEOUSNESS of *his own*, with the very best of the heathen Moralists ; I believe, none excepted. Nevertheless, *whatever Things* his NATURE was indued with, or his LIFE adorned with, he declares here they were all as *Nothing* in his Esteem. The very Things, which once in his Account were *Gain* to him, he now counted *Loss* for CHRIST ; yea, he counted them but DUNG, *that he might win CHRIST, and be found in him, &c.*—Surely then, it cannot with any Appearance of Truth be thought, that this same Apostle had such a high Opinion of the *moral Abilities* of the human NATURE, whether in *Jew* or *Gentile*, or that he had such a raised Sense of the WORTH of meer *natural* Religion and Virtue, in the one or other, as Mr. Taylor so confidently fathers upon him. Whatever real Excellency there is in *truly* good Works, that are the *Fruit of the SPIRIT*, and done by *Saints in Christ Jesus*, yet there is no such WORTH even in them as is sufficient to their being a *Righteousness*, available to the *Justification of Life*. Much less can we suppose any WORTH, available to this End, in the *seemingly* good Works, that are but the *Fruit of NATURE* (at best only a little refined) and done by such as are *without Christ*. The most commendable Works of unregenerate NATURE, however improved and polished by common Grace, are but *dead Works* in God's Account, and leave us still

still, what the Apostle says *we were by Nature, the Children of Wrath, even as others*; yea, not excepting such *Others*, whose NATURE having been left at a greater Loose to follow it's own corrupt Propensions, has by Custom in Sin become more degenerate than it was, when they brought it into the World with them. For, as *corrupt* as we hold NATURE to be from our Birth, we allow it is capable of being *farther* corrupted. Repeated Acts strengthen the Principle of Sin: One Iniquity leads to another: and every Lust, by being gratify'd and obey'd, as it grows in its Tyranny and Power over Men, so it gradually weakens the Influence of Reason and natural Conscience; which, until obstinately resisted and subdued, and as it were extinguished and destroy'd, have some Force to restrain Mankind from gross Immoralities and heathenish Impieties: *So that they are without Excuse*, who thus actually degenerate, and still farther defile and debase their NATURE, by wilfully indulging its corrupt Affections and Lusts.

It seems, the Apostle had in View such a Case as this, in that Description he gives of the *Gentiles* in ROM. I. 21, &c. He there supposes the *Gentile* World once to have had, at least in their Ancestors, the *KNOWLEDGE of the Truth*, tho' not merely by NATURE's Light, exclusive of all (traditional) *Revelation*: but, like many now-a-days under the Gospel, they *held the Truth in Unrighteousness*, imprisoned it, as it were, and *rebelled against the Light*, until they provoked a holy God to forsake them utterly, and *give them up to a reprobate Mind*. Which contracted Corruption and judicial Obduration became at length *general*, and continued thro' many successive Generations.—*Professing themselves to be WISE* (says the Apostle) *they became FOOLS*. Not that they were truly and spiritually *wise* by NATURE, or had it in their Power,

by the meer Improvements of *NATURE*, to become *wise unto Salvation*. No, but *professing* themselves to be *wise*, even *wise above what is written* in the Books of Creation and Providence, as well as above what they had *received by Tradition from the Fathers* (who were Prophets, or had conversed with the Prophets, or seen their Writings) they discovered themselves to be *Fools*. Not that they *now* first commenced *Fools*: but only *shewed* themselves to be, what they really were by *Nature*, *Fools*; and as *Folly* admits of Increase, they actually *became worse Fools*, than they originally and naturally were. Tho' they were *born*, even as others, *like the wild Ass's Colt*, yet they sank themselves into a greater Degree of brutal Stupidity. The Apostle says here, *Their Foolish Heart was darkned*. They had a *FOOLISH Heart* before it was thus *darkned*: they had it in them by *NATURE*; and had discovered this by their *not glorifying GOD*, even while they *knew Him*, in some Measure, by the Helps they had been favoured with: but even this *FOOLISH Heart* of theirs acquired an additional *FOOLISHNESS*, by their wilfully indulging its *foolish and hurtful Lusts*; which at last bro't on these *Gentiles* a total *Darkness*, and judicial *Blindness of Heart*,—even such *Blindness* as (the Apostle says) *in Part is happened to ISRAEL*, the *Jewish Nation*; who sinned away the Light and Means they once enjoyed, and filled up the Measure of their Iniquity, by *crucifying the Lord of Glory*, whose *Blood* they wickedly imprecated *on themselves and on their Children*; since which they have been in general a People utterly *forsaken of GOD*, penally *darkned and blinded*. (See Rom. 11. 7, 8.) This was the *Jews* Condemnation, that they *loved Darkness, rather than Light*; yea, even *bated the Light* the true Light, & would not come to the Light, that they might be saved. So that they were without Excuse: and even upon the Hypothesis I am defending, they were

were so. For, the Doctrine of *Original Sin* afforded them no Plea at all, in *Excuse* of their wilful, chosen, and obstinate Unbelief and Impenitence. Nor was it meer NATURE in them, that procured the penal & final *Blindness* which happened to them; but their wilfully indulging the vile Prejudices of their corrupt NATURE, and obstinately gratifying the *Enmity* that was in their carnal Minds against God & Christ; whereby they *quenched the Spirit*, and hardened & darkened their own Hearts more and more, until abused Patience turned into Vengeance, and a provoked God righteously smote them with a penal *Blindness*, and judicially abandoned them to their chosen and beloved *Darkness*.

Something analogous to this Case of the *Jews*, we may suppose, was that of the *Gentiles*, according to the Representation here made by the Apostle. They once knew God, yet glorified him not as God; nay, by breaking his Law they dishonoured his Name; and at length refused so much as to honour him with their Lips, or glorify him with bodily Worship, but chose to themselves new Gods, and worshipped and served the Creature, rather than the Creator; even changing the Truth of God into a Lie, and bowing down to dumb Idols and graven Images. In this their Apostacy, which was wilful, chosen, & obstinate, the Apostle represents the *Gentiles*, as being without *Excuse*. — Mr. Taylor himself seems backward to say, that even *original Sin* would afford them “a fair *Excuse*,” supposing it Fact, “that their NATURE was corrupted in *Adam*.” Yet he ventures to say, upon that Supposition, “They would have a JUST REASON, for not glorifying GOD; seeing they would have been utterly incapable thro’ no Fault of their own.” (Pag. 112.) But what the Difference is, between a fair *Excuse* from doing it, and a just Reason for not doing it, I have not Acuteness enough to discern. However, let him chuse the one
or

or other Expression, what he says, I think, is altogether inconsequent. For, supposing their *Nature* corrupted in *Adam*, this would be no *just Reason* (any more than a fair Excuse) for their *not glorifying of GOD*, so far as they still remained *capable* of doing it : and perhaps the Apostle might here only have in his Eye this *partial* doing of Honour to God. It is to be noted, not only the Soul of Man, but *the Body too is for the LORD* : and accordingly it is required, that we *glorify God in our Body*, as well as *in our Spirit* ; with our *Mouth*, as well as *Heart*. But the *Gentiles* spoken of, glorify'd him with *neither*. When any draw nigh to God with their *Mouth*, they are said to *honour* him with their Lips, even tho' their *Heart* be far from him. (*Matth.* 15. 8.) It's true, such are said to *worship him in vain* : and we are told, that *bodily Exercise profiteth little*. For God looketh at the *Heart*, and not merely at the outward Appearance and Expression, Meer *Lip-labour* therefore, and a *fair Shew in the Flesh*, are lost, in point of Divine Acceptance and future Recompence. Nevertheless, if but the Out-side of Religion be kept up, publick Worship carried on among a People, the true God only acknowledged, and all Idols rejected by them ; they may in that Case be said to *glorify God*, as they thus pay a *visible* Homage to him, and honour him *before Men*. Yea, they may then be said to glorify Him *as God*, in that they appropriate religious Worship to Him, as it's only proper *Object* ; visibly *having no other Gods before Him*, and regulating their Acts of Worship by the Notices they have of his Will, as the only proper *Rule* of it. And they visibly glorify Him still much more, when *Godliness* and *Honesty* meet together in their external Practice ; so that they *outwardly appear righteous unto Men*, as well as *seem to be religious*, or devout towards

towards God. Whereas now, even in this partial and inferiour Sense (which, for ought I can see, the Apostle might immediately intend) the *Gentiles* refused to glorify God, while yet it was in their Power to do it. Herein they acted *against* NATURE itself, or in Contradiction to their own Reason and Conscience : which provoked God, in unspotted Justice, to give them up to Uncleanneſs, and to vile Affections, so that thro' the Lusts of their own Hearts they committed the most shameful and unnatural Crimes : and even as they liked not to retain God in their Knowledge, He gave them over to a reprobate Mind.

But does the common Scheme of *Original Sin* suppose THIS State of the *Gentiles* to have been their State by NATURE ? Or, to be the ordinary State of Mankind, as they are *born* ? Mr. Taylor indeed seems willing it should be so understood : but it is far from our Thoughts, to suggest any such extravagant Notion. What we maintain, is, that as "our NATURE was corrupted in Adam," none can by their meer natural Powers so truly and spiritually serve and honour God, as to enjoy him for ever ; that none can glorify GOD in their Spirit, as well as in their Body, so as to be accepted, and secure to themselves final Happiness. For it is necessary to this, that we have our Hearts purify'd by Faith, and be transformed by the Renewing of our Mind, which is an Effect above NATURE's Power, and only of the HOLY SPIRIT's Operation : and it is necessary to the same End, that we be actually interested in CHRIST, the Mediator ; without whom we can do Nothing, to Divine Acceptance, in this Business of glorifying GOD. For, as we are only accepted in the Beloved, (Eph. 1. 6.) so GOD is in all Things to be glorified only through JESUS CHRIST. (1 Pet. 4. 11.) And though the spiritual Impotence of our NATURE, in this fallen State, is such that we cannot thus glorify GOD,

as of our selves : yet in Regard of those who enjoy Gospel Light and Means, if they fail of being bro't thus to glorify GOD, I doubt not it will be found, the principal and immediate Cause hereof was their wilful Refusal of CHRIST, and wilful Resistance to the SPIRIT of Christ, their chosen Neglect of the Gospel-Salvation, and resolute Adherence and Indulgence to the Lusts of their own foolish Hearts. So that they will have no Cloke for their Sin, in not glorifying God, even in their Spirit, as well as in their Body.

Nay, the very Gentiles, that never knew God our Saviour, nor enjoy'd the Gospel, tho' "their NATURE was corrupted in Adam," yet even they have from hence, neither a fair Excuse, nor "a just Reason (as our Author pretends) for not glorifying GOD" ; seeing they wilfully neglect doing this, in the Sense, and in the Way, wherein they are not "utterly incapable" of doing it. The Corruption of their NATURE (let it come how it will, whether by Derivation from Adam, or by personal Contraction) certainly is no just Ground for their violating the Laws of common Reason, and resisting the Dictates of natural Conscience, in casting off the Worship of the true God, and abandoning themselves to Idolatry and Wickedness. They were not by NATURE utterly incapable of honouring God with their Lips, and otherwise glorifying Him in their Body, by external Religion and Virtue. "The true Reason, why the Gentiles did not glorify GOD," thus, was by no Means because they could not, but because they would not do it. They wilfully yielded to the Temptations of Satan, the Prince of this World, and to the Corruption of their own Hearts ; they perversely chose their own Delusions, resolutely stifled the Voice of Conscience, and turned a deaf Ear to the Calls of Providence in Judgments and Mercies, &c. in Consequence whereof they gradually waxed worse and worse.

And

And in this Sense, it is true, “*They corrupted their own NATURE.*” Not that it was *uncorrupt* originally : but they *farther* depraved and defiled themselves ; so that they were altogether *inexcusable*. Nor was their NATURE’s being corrupted in *Adam* any *just Reason* for their thus voluntarily corrupting it still farther, so as to increase their Indisposition and Disability for *glorifying God*, in *Body*, as well as in *Spirit*. Nay, when they had so increased the Corruption of their NATURE, and abandoned themselves to Idolatry and Wickedness, as that God was hereby provoked to smite them with a *penal* Blindness and Hardness of Heart, still they would, notwithstanding *that*, act *voluntarily* in the Commission of Sin and Omission of Duty, and so be still without a *fair Excuse* : and I see not how *that* would be a *just Reason* for their not *glorifying God* ; even tho’ they be supposed, in such a Case, *utterly incapable* of doing it at all, any more than the very *Devils*, and *damned Ghosts* in Hell.

But it will perhaps be objected, that the Devils and lost Souls bro’t their present *Incapacity* upon themselves, by their own *voluntary* and *personal* Sins : and “*because their Corruption and Depravity was their own Act and Deed,*” They are therefore *without Excuse* ; notwithstanding their present *utter Incapacity* for doing what the Laws of their own Being must eternally oblige them to, *viz.* the *glorifying* of GOD that made them. Whereas, if “*human NATURE* was corrupted “*in Adam*, then Mankind would have a *JUST REASON* “*for not glorifying GOD*, seeing they were *utterly* “*incapable* of it *through NO Fault of THEIR OWN.*”

To this I answer ; As bad as I take the State of Mankind to be *by Nature*, yet I don’t think the natural Man so *utterly incapable* of glorifying God, that he can do it in *No Sense* whatever. For (as I before hinted) he may do it visibly, in his *Body*, while yet secretly,

cretly, in his *Heart*, he does it not. And then he may, in a Sort, even *inwardly* do it, at least with the Help of common Grace, by some Thoughts, and Affections, Purposes and Resolutions, that are materially and morally good, tho' not formally and spiritually good. So that I deny Men's being by NATURE *utterly incapable* of glorifying God, in *every* Instance, and in *every* Degree : but if ever they do arrive to that Pitch of moral *Incapacity*, I allow it is *through* some *Fault of their own*.—And if we consider this glorifying of God in its strictest, *spiritual*, and *special* Sense, tho' I grant that the *natural* Man (as such) is *utterly incapable* of doing it in *this* Sense, yet I do not grant that it is “*through NO Fault of his own*.” For undoubtedly it is the *FAULT* of *his own Nature*, that it thus *incapacitates* him, by its perverse Dispositions. He is not in a *physical* Sense incapable, for want of the *Faculties*, or *essential Powers*, necessary to the End : but he is so in a *moral* Sense, by Means of their *corrupt Bent*, or *sinful Inclination*, which he willingly gratifieth, and perversely indulgeth. This Impotence then is of the *moral* Kind, and lies principally in the *Will*. It is what unregenerate Sinners *chuse* and *delight* in. So they are incapable, as the Apostle speaks, *through the Lusts of their own Hearts* : It is thro' *Sin*, *dwelling and working in them*. And no *Motion* of this indwelling *Sin* can properly be said to be “*No Fault of their own*.” Surely the Apostle would not give it the Name of *Sin* (as he does repeatedly in *Rom. 7.*) if it had not the Nature of *Sin* : Nor indeed would he have so lamented it in *himself*, if he was conscious of *his own* intire Innocence, or had not seen *his own Faultiness*, in Regard of the Corruption of his NATURE.—And then, altho' the *Original* of this Corruption of our NATURE be refer'd up to *Adam*, I don't think it can with strict Truth be affirmed, that the *Incapacity* owing to that,

for

for spiritually glorifying God, is “*through NO Fault of our own.*” For, as I have shewn already, *Adam* being the common Head and Representative of Mankind, the Fault *personally* committed by him, that *one Man*, by whom *Sin* entered the World, and *Death* by *Sin*, is *imputatively* the Fault of the whole Body represented by him, and included in him. Though the Fault or Offence was only the personal Act of *one Man*, yet he being a *publick* Person, the Scripture assur-eth us, that by *ONE Man's Disobedience MANY* were made *SINNERS*—For, that *ALL* have *SINNED*—The *WHOLE* World is *GUILTY* before God. Indeed, unless *Adam's* *FAULT* were *Ours* by a righteous *Imputation*, in Consequence of a wife and just *Covenant* established with him as our common Head, it will be difficult to account for the Infliction of *Punishments* on his Posterity, in Consequence of the first Transgression: or even for the *Permission* of such Evils *universally* befalling them, as do, if they were not at all interested in his Sin. Supposing Mankind born with an *uncorrupted* *NATURE*, it would be unaccountable, that so universally *Childhood* and *Youth* is *Vanity*; and that with the very first Buddings of Reason, a morally *corrupted* *NATURE* is discovered, in some Degree, by *All*, without Exception. And it would be unaccountable too, that they should be born with a *corrupted* *NATURE*, if it were not (at least, partly) in Consequence of *imputed* *GUILT*; and so, in some Sense, through a Fault of *their own*. — I see no such Necessity therefore as our Author supposes, to seek out any other Meaning than what is commonly received, of the Apostle's Words, *We were by NATURE the Children of Wrath*.

He says (Pag. 112.) “*NATURE* frequently signifieth an *acquired* *Nature*.” And I confess, according to the Proverb, *Custom* is a *second Nature*.—However, enough has already been said upon this View of the Text, and

the Pretences grounded on it. Nor is Mr. *Taylor* for insisting upon that Sense of the Phrase, *by Nature*. But he adds, what I shall take Notice of, as follows—

“ *By Nature*, here may signify *Really, Properly, Truly*. For observe (says he) *Texva Children*, strictly signifieth the GENUINE Children of Parents by “ *natural Generation*.”—Well, if that Word used simply by it self, strictly signifieth so much, how emphatical and strong then must be the Sense, when it is used conjunctly with the additional Word, *Φύσει, by Nature*?—But says our Author, “The Word is also used *figuratively*, to denote *Relation* to a Person or Thing:—As, *the Children of GOD*,—of *Wisdom*, of *Light*, of *Obedience*, of *Peace*, &c.” However, the Question is, Are ever any said to be *by NATURE* the Children of GOD, of *WISDOM*, of *PEACE*, &c? Whereas. the Children of *WRATH* are said to be such *by NATURE*. But to be such *by Nature*, and yet such by a *Figure* only, seems a Contradiction in Terms.—And I can’t help remarking, that if any had been said to be *by NATURE* the Children of *PEACE*, such a Text (I doubt not) had been mightily triumphed in, by our Adversaries in this Controversy; and perhaps Mr. *Taylor* himself, in that Case, would have been willing to take this Phrase, *by NATURE*, in the very same Sense that we contend for. Yet as the Case now stands, he is for obtruding upon the Apostle such a Sense as is generally thought quite foreign to what was originally intended in the Use of it; and he seems to resolve it wholly into meer Metaphor, or Allusion. But it is observable, our Author appears not a little puzzled here, and at a Loss how to express his Conceptions. He had said, This Phrase, “*by Nature*, may signify *REALLY, PROPERLY, TRULY*.” And to make it out, he says, “Whereas in those Days some were Children in a lower Sense, by ADOPTION;

TION;

"TION ; some in a *higher* Sense, by NATURE, or pro-
 "per Generation ; the Apostle tells the *Ephesians*, they
 "were by NATURE *Children of Wrath* ; that is to
 "say, *Children of Wrath*, or related to *Wrath*, in the
 "MOST REAL and PROPER Sense ; as he is a Child in
 "the *most real and proper* Sense, who is one by NA-
 "TURE." (Pag. 113.) So that they were *CHIL-*
DREN of Wrath in the sublimest Sense, answerable
 to the Idea of *Filiation* in the most proper Sense, i. e.
 by *Generation*, in Contradistinction to *Adoption* ; and yet,
 after all, he says, "It may be a *Metaphorical* Expressi-
 "on, and not intended to convey the Idea of NATURE
 "in the *proper* Sense of the Word ; but to signify, that
 "they were REALLY & TRULY *Children of WRATH*,
 "i. e. stood in the STRICTEST & CLOSEST Relation to
 "Suffering. This (says he) I take to be the Apostle's
 "true Sentiment." (Pag. 114.)—But one would think,
 if the Apostle had called them barely the *CHILDREN*
of Wrath, it might have sufficiently signify'd (accord-
 ing to Mr. Taylor's foregoing Distinction) that they
 were "GENUINE *Children of Wrath*,"—"Related to
Wrath in the most REAL & PROPER Sense,"—"stood
 in the STRICTEST and CLOSEST Relation to Suffer-
 ing,"—if this last be a just Expression. For, as the
 Relation to an Inheritance is equal in Children, whether
 they be such "in the lower Sense, by *Adoption*," or
 "in the higher Sense, by *Generation*:" so all that are
 the *Children of Wrath* are equally related to Suffering ;
 tho' indeed the Suffering it self admits of various De-
 grees, in Proportion as they are more or less the *Children*
of Disobedience. For impenitent Sinners may be *two-*
fold more the Children of Hell, one than another, accord-
 ing as they have more or less of a *Hellish Spirit* in
 them : but still with Regard to the *Sufferings of Hell*,
 they all alike "stand in the *strictest and closest* RELA-
 TION" hereto. Tho' more *WRATH* be due to some
 of

of them than to others, yet none are more *related* to Wrath; all of them being equally *under the LAW*, which fundamentally constitutes that *Relation*, and equally binds them all over to Punishment.

However, I observe, Mr. Taylor attempts to illustrate this Text by a pretended Parallel; quoting 1 Tim. i. 2. *My own Son in the Faith*; “*ὡριστον τέκνον*, true GENUINE Son, or Child.”—But this is no Parallel. For the Epithet here used expresses but the Idea of *Reality*, in Opposition to *false Pretension*: but doth not distinguish as to the *Ground* of the filial *Relation*, whether it be (for Instance) by *Adoption*, or by *Generation*; with regard to the one of which, as well as the other, there may be “*true GENUINE Children*,” in Contradistinction to false Pretenders.—Had the Apostle said barely, *The CHILDREN of Wrath*, and *My CHILD in the Faith*; or have superadded only the Epithet, GENUINE, in the former, as he has done in the latter Case, they might more plausibly have been pretended to be *parallel Places*. But the Phrases, *τέκνα ὀργῆς* and *ὡριστον τέκνον* are so plainly different, that our *Aukor* himself cared not to venture his Credit as a Grammarian, so far as to construe them both exactly alike. For, whereas the *English* of the one he makes to be only, “*True GENUINE Child*;” that of the other, according to him, is “*NATURAL genuine Children*.” They are his own Words (Pag. 113.) “*The Ephesians are said to be by NATURE Children (τέκνα ὀργῆς, NATURAL, genuine Children) of WRATH*.” And tho’ he says, this is “*not to signify they were related to Wrath by their natural Birth*,” he hath no better Authority for saying so, than his own Opinion. But for my Part, I don’t see what stronger Phrase, than this most emphatical one [*by Nature*] the Apostle could have chosen, had it been his real Intent here to convey the Idea of their being *born* in a

State of *Wrath*; so, that by the *NATURE* they bro't into the World with them (consider'd in its *native* moral Character and spiritual Condition) they were liable to *penal* Sufferings;—agreeable to the commonly received Notion of the Scripture-Doctrine of ORIGINAL SIN.

The Phrase, *by Nature*, this same Apostle useth on other Occasions. Thus, he speaks of *them which by NATURE are no Gods*, to whom the *Galatians* did Service, when they *knew not GOD*. (*Gal. 4. 8.*) The Meaning is not, that they were only fictitious or imaginary Beings, which had *no Existence in NATURE* at all; nor is the whole Meaning, that they were only *nominal* Gods, or Gods *falsely so called*, and not real genuine Deities: But it appears to me, the Apostle in using this Phrase here had a farther Reach, and intended to suggest the *Reason* or *Ground* of his speaking of them as *NO GODS*; viz. their having in their *NATURE* nothing of the distinguishing Properties and Perfections of true *DEITY*. In Opposition to all such, *JEHOVAH* is called *the ONLY true God*; since He alone is *by NATURE God*, or has in himself all the essential Attributes and Glories of the first & supreme Being.—In this *primary* Sense of the Phrase we say, Christ is *by NATURE God*; and yet also *by NATURE Man*.—The Word, *φύσις*, apply'd to *Man*, sometimes is used in this Sense, and refers to his *essential Constitution*, as a Creature of a Species distinct from all others, whether superiour or inferiour.—In this Application of it, 'tis translated, *Kind*, with Respect to both Man and Beast, *Jam. 3. 7.* Here *φύσις ἀνθρώπου*, *human Nature*, is in our Translation rendred *Mankind*. So, every one that has the constituent Parts and essential Faculties of the Creature, *Man*, is properly said to be *by NATURE Man*, i.e. of human *Kind*. In Contradistinction to such, the *irrational* and *dumb Animals* are called

καὶ λογὰ ζῶα φύσιν, 2 Pet. 2. 12. (translated there) *Natural brut Beasts*.—But there is a *secondary* Sense of this Phrase, by *NATURE*; which is sometimes used to signify the same as—by *Parentage*, or *Nativity*. Thus GAL. 2. 15. *We who are Jews by NATURE*, i. e. of the *Jewish Nation* by *Birth*, or *natural Descent*: *q. d.* We who derived our *NATURE* (or had our Being propagated to us) from *JEWISH PARENTS*. Here the primary Sense is imply'd, *viz.* their being of the *human Species* or *Kind*; but nationally considered, they were of the *Jewish People*: and this being distinguish'd by the Name of a *holy Nation*, the Phrase connotes their being come of a *holy Stock*, in Contradistinction to *Sinners of the GENTILES*.—And these we find sometimes called the *Uncircumcision which is by NATURE* (Rom. 2. 27.) or *Native Gentiles*.—And in respect of their native *bad State* and *ill Qualities*, they are compared to an *Olive-Tree that is wild by NATURE*, (Rom. 11. 24.) Which principally points out the *Pravity* of “that *NATURE* they brought into the World with them,” and the State of *Alienation* from God they were *born in*. In so much that such as from among them were converted, the Apostle represents as being *cut out of the Olive-Tree that is wild by NATURE*, and *grafted, CONTRARY to NATURE, into a good Olive-Tree*. The *wild Tree* being set in Opposition to a *good Tree*, suggests the *evil Qualities* of the former: and the Branches cut out of the *wild Tree*, being said to be *grafted CONTRARY to NATURE* into the *good Tree*, may be understood as implying (among other Things) that the former Tree was of so *contrary a NATURE* to the latter, as to be most unapt for a Coalition and Participation with it.—Truly this *WILD Tree* is a just Emblem or Resemblance of Mankind, in general, as in their *native State*: who may as fitly be said to be *evil and corrupt by NATURE*, as this Tree

to be *wild by NATURE* ; not only “really and truly,” but *naturally* or *natively* so. When Man was at first created, God *planted him a noble Vine, wholly a RIGHT Seed* ; but he soon lost the moral Rectitude of his NATURE, and *turned into the degenerate Plant of a strange Vine unto God*. And as a *corrupt Tree bringeth forth corrupt Fruit*, or as a degenerate Tree sendeth forth degenerate Branches ; so, human NATURE being corrupted in *Adam*, he propagated a deprav’d NATURE to his Posterity : who are therefore born in a State of moral Pravity, and may fitly be likened to an *Olive-Tree that is wild by NATURE*.—The first Man became by his Fall (in Mr. Taylor’s Sense of the Phrase, *by NATURE*) “Really and Truly” corrupt and evil : but he was not *Originally* so. Whereas, his Descendents are so from their very *Birth* ; and consequently so *by NATURE*, in such a Sense of this Phrase as *Adam* was not.—Accordingly, a State of *Sin* and a State of *Wrath* being naturally and inseparably connected, hence Mankind are represented as being *by NATURE the Children of Wrath*.—Not only such “REALLY, PROPERLY, and TRULY” (as Mr. Taylor construes the Text (but such NATURALLY and NATIVELY.—Not such merely by “an *ACQUIRED Nature*,” but by their ORIGINAL *Nature*, “which they brought into the World at their *Birth*.”—Not such simply “by the *natural Constitution* of their Souls and Bodies” (as Mr. Taylor insinuates is our Opinion) i. e. by their very Being, or NATURE, in its more abstract Notion, or the *essential* Sense of the Word : But by their NATURE consider’d in it’s complex Notion, including its *moral and relative State*, as it was derived to them from *ADAM, under Sin and the Curse*. I think it very evident from what has been said, that in this Sense of the Phrase, *we were by NATURE the Children of Wrath*. We were such even at our very Birth, “by the then-present Cir-

cumstances of our NATURE," as it subsisted in us, personally, depraved and under imputed Guilt. "This I take to be the Apostle's true Sentiment", notwithstanding all the Pains Mr. *Taylor* has been at to force upon him a very different one.

And tho' our Author carry's the Fancy thro' his whole Discourse on this Text, as if the Apostle intended that Character, *the Children of Wrath*, only for the *Ephesians*, and other *Gentiles*, in their Paganism: yet upon what has been offer'd in Reply to him, I think it must needs appear a mistaken Imagination. I will here just remind the Reader, that the Words don't run in the *second* Person, *YE were* — or in the *third* Person, *THEY were* — (as Mr. *Taylor* affects to represent the Text) but in the first, *WE were, by Nature, the Children of Wrath*. — So that it's plain, the Apostle speaks here of his own Nation, the *Jews*, as well as the People of *Ephesus*, and other *Gentiles*; yea, he includes *himself*; and indeed every other Individual, — if we take the latter Part of the Verse in a just Connection with the former. For so it will then run, — *WE all* (every one of us, whether *Jew* or *Gentile*, whatever we are now by Grace) *were by NATURE the Children of Wrath, even as others*. — A melancholy & awful Truth! but a Scriptural one, and what we should be so far from denying or cavilling at, that we should most readily subscribe to it with the humble Apostle, and make *his* Confession *our own*.

I have dwelt the longer upon this Text, because of its singular Importance in the present Controversy; and because Mr. *Taylor*, seeming to be aware of this, has labour'd very strenuously, and I suppose, exerted his best Skill, to turn it to *such* a Sense as might reconcile it with *his* Scheme of Divinity, so opposite to the true Scripture-Scheme. I was willing therefore to examine *all* he has said here very minutely: which has obliged me

me to take up more Pages on this PROOF than I had intended; and much more perhaps than some will think was really needful, in Reply to our Author.— But if I have sufficiently cleared and confirmed the *Argument* from this Text, intended by the *Assembly of Divines*, in support of the old Protestant Doctrine of *Original Sin*, I think we may with this one PROOF confront the whole of our Author's laboured Piece in Opposition to it. And consequently there is the less Occasion for my saying much in vindicating the commonly received Sense of those other Texts, that remain to be considered.

Only before I pass to them, I will just touch on a Marginal Note of Mr. *Taylor's*, in one of his Pages last considered.—Being on the Phrase, *by Nature*, he takes Occasion (perhaps for a new Display of his critical Learning) to draw in a Text, not quoted by the *Assembly* in this controverted Part of their Catechism. It is that in 1 COR. 2. 14. *The NATURAL Man receiveth not the Things of the Spirit of God.* And he contends for its being read, "*The ANIMAL Man.*"—But for my Part, I can't see the very great Difference our Author pretends between the two Words, especially as used in Scripture. Every *natural* Man, i. e. every one in his *native* State and acting but his own *Nature*, is an *animal* Man, and leads but an *animal* Life: Sense and Appetite are habitually predominant in him, and he is a Stranger to the Life of true Reason, or spiritual Wisdom, till a regenerating Change is wro't in him. So far as he may attain, with the Restraints and Helps he has, to live in some Sort a Life of Reason, it is at best but as that of the *moral Philosopher*, and not that of the *real Christian*. He is *alienated from the Life of God, thro' the Blindness of his Mind*; and *knoweth Nothing as he ought to know.*—Indeed he knows nothing beyond NATURE somewhat enlightned and refined.

If he "makes *Sense* and *Appetite* the Law of his *Actions*" (as Mr. Taylor says, the *animal* Man does ; and as we say, the *natural* Man does) he also makes the same the Rule of his *Judgment*, by which he measures *spiritual Things*. And hence they are FOOLISHNESS to him ; neither CAN he know them, because they are SPIRITUALLY discerned ; and consequently are beyond Nature's Penetrations. So that our Author's new Translation little serves his Cause. *Natural*, stands well enough here, instead of *Animal*, by way of Contradistinction to *Spiritual*. So it does in 1 Cor. 15. 44, 46. *It is sown a NATURAL Body : it is raised a SPIRITUAL Body, &c.*—Elsewhere the Word is sometimes translated otherwise. As where some are said to be SENSUAL, not having the SPIRIT. (*Jude* χ . 19.) It seems by this, that not having the SPIRIT, is the Characteristick of a Sensual or *Animal* Man. And the same is the distinguishing Note of one that is call'd a *natural* Man.—I shall only add, Mr. Taylor's ANIMAL Man, as he describes him, seems very well to answer that Description given of some by the Apostle *Jude* (χ . 10.) *What they know, NATURALLY, as brute Beasts, in those Things they corrupt themselves.*—Another Apostle has it, — as NATURAL brute Beasts. (2 Pet. 2. 12.)—In both which Places the Word used is that answering to the Word in *Eph.* 2. 3. and not that in 1 Cor. 2. 14.—For ought I see then, the *natural* Man, and the *animal* Man, are Characters belonging to the same Man ; and their Meaning, in Scripture-Use, much the same.—But this by the Way.

The next PROOF in the Assembly's Catechism is, ROM. 5. 6. *When we were yet without Strength, in due Time Christ died for the Ungodly.*—It is brought with the like View as the two PROOFS we have last had under Consideration ; to illustrate and confirm a Part of their

their Proposition, respecting the Sinfulness of that Estate whereinto Man fell ; viz. “ *The CORRUPTION of his Nature, whereby he is utterly indisposed and DISABLED and made opposite unto all that is Spiritually good,*” &c.—The Text, I think, is properly cited for the Purpose : but Mr. Taylor is of another Mind, and brings over again his usual evasory Pretences. Which having so often been reply’d to, I need only observe one or two Things very briefly.—The Apostle speaking in the *first* Person plural, evidently takes in *himself*, as under the same Character with the *Romans*, to whom he is writing. *When WE were without Strength,* &c.—Not as our Author insinuates (Pag 116.) “*When we GENTILES* (putting himself with them, as being the Apostle of the *Gentiles*) *were*” &c. But it is to be understood as spoken *indefinitely*, and collectively of both *Jews* and *Gentiles*. There is nothing of Description in this Text, that is peculiar to the latter, and not as fairly applicable to the former. Doth not the Apostle represent *himself* in particular, while of the *Jews* Religion, as being *without Strength*, and *Ungodly*, and under the *Law of Sin and Death*, as verily as any *Gentile* in an heathen State, until the *Law of the Spirit of Life in Christ Jesus made him free* ? (ROM. 7. 7. &c. compared with Chap. 8. 2. GAL. I. 13. 15. & 1 TIM. 1. 13.) And as to others in common, doth he not tell us (ROM. 3. 9.) he has *proved both Jews and Gentiles, that they are all under Sin* ?—And were the former any *better* than the latter ? *No, in no wise*, says the Apostle. Without Question then he intended the Character of *Ungodly* for ALL, without Difference.—He certainly designed this as the common Character of those whom CHRIST died for. And if he died for the *World*, comprehending both *Jew* and *Gentile*, then it may fitly be called *the World of the UNGODLY* ; not excepting even the *Infant-Part* of it, which were as much concerned

cerned in the Occasion and End of his *Death*, as the Adult.—And both *Jew* and *Gentile*, both Infant and Adult, were equally *without Strength*, to help themselves out of their fallen State; being “by the *Corruption* of their Nature, *disabled* unto all that is *spiritually good* ;” *not sufficient of themselves, to think any Thing, as of themselves* ; unable to devise, and much more to execute, any effectual Method for their own Salvation.

The Law it self could afford them no Relief which would answer the Purpose, *in that it was WEAK thro' the FLESH*. (ROM. 8. 3.) All stood in equal Need of *Christ's* being sent to save them. And herein is the *Love* of God signally manifested, that when we were in such a *Strengthless* and helpless perishing Condition, *in due Time Christ died for the Ungodly*. — Indeed, our Author pretends, Mr. *Locke* has shewn, that the *four Epithets* made Use of by the Apostle here, are “*proper Attributes* of the *Heathen World*, and are here given the *Romans* as *GENTILES*.” But verily was *Paul* one of the *Heathen World* ? Yet he apply's these *Attributes* to *himself*, in common with the *Romans*. And is not an inspired Writer to be credited, when he affirms so expressly, that he *both proved both Jews and Gentiles, that they are ALL under Sin* ; and *NONE righteous* ; no, not one ! — Nay, those *Attributes* are so far from being “*proper to the heathen World*,” that they are *common* even to the *Christian World*, in their native State, and belong to every Individual before Conversion : nor are Converts themselves perfectly delivered from all Remains of them, before they exchange Earth for Heaven.—But there is one of the *four Epithets* enumerated by Mr. *Locke*, which I am a little surprized Mr. *Taylor* should join with him in appropriating to the *Gentiles*, in Distinction from the *Jews*, as a peculiar Characteristick of the *heathen World* ; when he himself had before explained it in a Sense equally

qually applicable to Mankind *in general* ; and especially, when in considering the present Scripture-Proof he has dropt such a Concession as that (*Pag. 118,*) “ Indeed, afterwards in this Chapter, the Apostle doth discourse about the Consequences of *Adam’s Sin*”; tho’, as he thinks, in a Sense differing from this here of the *Assembly* ; and it may be added, from this here of Mr. *Taylor* also. For, whereas it is said in the 8th Verse of this *ROM. 5. While we were yet SINNERS, Christ died for us* ; he there interprets the Epithet or Attribute in a *moral* Sense, and thinks it means *Sinners of the GENTILES* : Yet when he comes a little further, to Ver. 12th, *All have SINNED*, and y. 19. *Many were made SINNERS*, he here interprets it as intended of *Adam’s* universal Posterity ; and not limited (as before) to “*Sinners of the Gentiles* :” but then he here, most arbitrarily, goes off from the moral and proper Sense of the Epithet, and flies to a meer figurative one ; for now, by *Sinners*, he would only have us understand *Sufferers*. Though, for my Part, I think it very evident, the Epithet carry’s with it an uniform Idea, or meaneth one and the same Thing, in both Places. And since, by our Author’s own Concessions, it beareth a *moral* Sense in *Verse 8th*, and is in *Verse 19th* intended for *All* Mankind, without Distinction, I think, upon laying together these Reflections, unbiass’d Judges must condemn Mr. *Taylor’s* Opinion (tho’ back’d with Mr. *Locke’s* Authority) which makes this Epithet, *Sinners* (in Ver. 8th) “ a proper Mark of the *Pagan World*.” Consequently, they must needs justify the Opinion of the *Assembly*, who suppose it apply’d here (in the moral Sense) to Mankind *universally* ; and who accordingly make Use of this Text as a PROOF, to establish the common Doctrine of *Original Sin*.—Pursuant therefore to these Scriptures, view’d together in one Light, I find my self constrained to believe, with the *Assembly*,
that

that if all Mankind whom *Christ died for*, are *Sinners*, or *Ungodly*, and *without Strength* (as the Apostle represents their Case) then the Fall bro't Man into such a State, wherein by the *Corruption* of his Nature he is (as of himself) utterly indisposed, disabled, and made opposite unto all that is spiritually good.

The next PROOF is taken from ROM. 8. 7, 8. *The carnal Mind is Enmity against God; for it is not subject to his Law, neither indeed can be: So then, they that are in the Flesh, cannot please God.*—The Assembly's Design in producing this Scripture, is still only to illustrate the Corruption of Nature by its *Effects*.—But *how*, or *which Way*, this Corruption first came into our Nature, doth not directly enter into their View here. They had already by other Texts clear'd that Point.

However, Mr. Taylor in his usual Way begins with objecting (*Page 120.*) "Here is not one Word, nor the least Hint, that carrieth up our Minds to *Adam*, or any Consequences of his Sin upon us."—Which (not to dwell on the Impertinence of the Remark, as level'd against the *Assembly*) appears to me a strange & groundless Assertion. For, altho' there be Nothing here expressly spoken of *Adam*, or his Sin; yet I believe, there are few (if any) whom the Spirit hath convinced of Sin, of Righteousness, and of Judgment, but do find such *Hints* given them from this Scripture, as seldom fail of exercising their Thoughts concerning the Sinfulness of that Estate the *Fall* bro't Mankind into. Conscience tells them, that in their *Childhood & Youth* they were *carnally minded*; and this, so early, and habitually, and prevalently, as that they can never account for it, to any rational Satisfaction, but by supposing themselves *born* estranged from God.—And when they find by Observation visible Symptoms of the same *Carnal-Mindedness* in *Others* also, from their *Childhood*, they have abundant

dant Grounds to conclude, that Man is not now the Creature he was *originally*, in moral and spiritual Respects. Hereupon their Thoughts will unavoidably recur to the Scripture Account of *Adam's* Creation and Fall, and "the unhappy Consequences of his Sin." not upon himself only, but his Descendants; particularly the Depravation of *his Nature*, and the Propagation of that *Nature*, in a depraved Condition, unto *them*.

Mr. *Taylor* makes a farther Essay to evade this PROOF (pag. 120.) by a *new Translation* of the Text. As to which, let him make the best of it, I don't see how it will serve his Purpose.—I will briefly take Notice of what he has suggested in a Way of *Argument* upon it. (Page 121.) "The Apostle (*says he*) affirms, "*The minding of fleshly Lusts is opposite to God* : But "doth it therefore follow, that in *Adam*, and by his Sin, "our Nature is *utterly indisposed and disabled to all "Good ?—Where is the Consequence ?*"—I reply, The *Assembly of Divines*, in their Catechism, against which he is disputing, don't pretend to find this *Consequence* in the Text under Debate : But I find Occasion to complain of a *Fallacy* in this his Representation of their Words. For they don't here speak in that indefinite and loose Manner,—"*to all Good.*" But they cautiously insert a limiting Term, and say, "*to all that is SPIRITUALLY good*" ; according to a Distinction well-known and long approved. They don't deny all Freedom of Will in Man (as Things are now circumstanced with him) notwithstanding his Corruption by the Fall, to some Sorts of *Good* ; *natural*, *civil*, and the like. But they deny a true Freedom of Will in fallen Man, as of himself, to that which is *spiritually good*. And if they have any where else expressed the Matter without this Limitation, they have yet *here* taken Care to guard the Expression, by putting in the proper qualifying Word ; which our Author, in this his Repetition of the

Passage, ought not to have left out. They call it in their CONFESSION OF FAITH (Chap. 9. Sect. 3.) "*Spiritual Good accompanying Salvation.*" This is "*THAT Good,*" they represent fallen Man as "*having lost all Ability of Will to,* and being altogether *averse* from: so as that a natural Man cannot, by his own Strength convert himself, or prepare himself thereunto."—And when they use that strong Language, *UTTERLY indisposed*, &c. it is not to be taken in the severest Sense, as if they intended the very same *Extremity* in Point of Degree, with that which results from a customary and long *Indulgence* of ungodly Lusts. They never meant to suggest, as if Men were born equally *carnally minded*, and equally full of *Enmity* against God as ever they are capable of being: But that the natural Man is so *utterly indisposed* &c. as that he is not able, by his own Strength, to convert himself, nor to please God.

I will add here, tho' the *Assembly* do not cite this Scripture as any direct PROOF of our Fall in *Adam*; yet, if impartially view'd in the Light reflected on it by the *Context*, I think it affords a good consequential and indirect Proof of it. Let the Apostle, as is always meet, be his own Expofitor.—In the Verses immediately introductory to the Text in Dispute, we find the World of Mankind divided into *two* general Parts, and ranged under their several characteristical Descriptions: See ROM. 8. 5, 6, 7, 8. and read the Verses together. It is obvious, that as the *Characters* here mentioned, which (according to the Apostle) divide the World between them, are *contrary*, the one to the other, so those who are the *Subjects* thereof, are in *contrary States*. As there is no *middle Character*, so neither any *neutral State*. But all are either *they that are after the SPIRIT*, or, *they that are after the FLESH*: and, so all are either such as *do mind the Things of the SPIRIT*, or such as *do mind the Things of the FLESH*. By Consequence

sequence, according to the Apostle, all are either in a State of *Life and Peace*, or else of *Death and Wrath*. Now this latter he declares to be the State of as many as are *after the FLESH*; and concerning these he here pronounces, that *they* (i. e. so remaining) *cannot please God*.—By our Author's own Concession, "The minding of fleshly Lusts is *opposite to GOD*:" and if so, then doubtless they that are *carnally minded*, are "opposite to all that is *spiritually good*." And if none are otherwise than *carnally minded*, so long as they remain in the Number of *them that are after the FLESH* (which is the *prior* Character, of the *Two* that divide the universal World, and which abideth until by a Work of *special Grace* on Men's Hearts they are brought to be *after the SPIRIT*, and are made *spiritually minded* by a divine renewing Influence) then all who have never yet experienced the necessary *Change*, do remain (in the Habit and Principle at least) *opposite* to that which is *spiritually good*, or in our Author's Language, "*opposite to GOD*;" and as the Text speaks, *not subject to his Law, neither indeed can be*, without a transforming Change.

Upon such Grounds as these, how just is that Conclusion of the Apostle in the PROOF before us,—*So then they that are in the Flesh CANNOT please God*? Indeed, with what Shew of Reason may it be supposed possible, that such should *please Him*? For, *being in the FLESH* stands here directly in Contradistinction to *being in the SPIRIT*; as I had Occasion to note before. Now, as the Apostle argues in the Context, (x. 9.) *If any Man have not the SPIRIT of Christ, he is none of His*: And if so, then such are in absolute *Want* of all that is necessary to their truly *pleasing* of GOD. Hence, seeing this is in Fact the universal Case of Mankind before Conversion, it must needs follow, that none in a State of *Nature* can perform any Service truly spiritual,

or truly relish any spiritual Good, or be themselves truly acceptable to God, and the Objects of his special Favour. — Contrary to Mr. *Taylor*, I think, “This is the plain and obvious Sense of the Text.” And I willingly now leave every considerate, indifferent and intelligent Reader to judge, whether it doth not by the fairest Deduction from hence appear, according to the *Assembly's* Proposition, under which it is alledged as a PROOF, that “Man by the Corruption of his Nature is utterly indisposed, disabled, and made opposite to all that is spiritually good.” — A melancholy Reflection, and a convincing Evidence of the Sinfulness of that Estate the Fall bro't Mankind into! — For my own Part, I think, the Doctrine of Original Sin, as stated and asserted in the *Assembly's* Catechism, yet stands firm (so far as we have consider'd it) even as an impregnable Wall, against Mr. *Taylor's* fruitless Batteries.

But the *Assembly* having by Way of Amplification on the Effects of the Corruption of Nature, subjoined another Clause, in the Proposition we are upon, and superadded another Scripture-Proof; I now proceed to explain and vindicate this against our Author's Misrepresentations and Exceptions.

The remaining PROOF is GEN. 6. 5. *And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually.* The Clause, which this is brought to support, is in these Words — *And wholly inclined to all Evil, and that continually.* — It being the Scope of this Part of Scripture-History to assign the moral Grounds & Reasons of the Deluge, that destroy'd the old World, *Moses* mentions, as the special & immediate Occasion thereof, the great & universal Wickedness or Corruption of Manners, which God saw in the Earth: Yet this, not exclusive of indwelling Sin, but rather consider'd

as resulting from it. For the Corruption of their *Hearts* is expressly mentioned; and this, I think, is pointed out as the *Source* of all their Wickedness in Life and Practice. So that altho' *actual Sin* were the *next* procuring Cause of the desolating Judgment, yet *Original Sin* was more *remotely* the Reason or Cause of it. And this only affected the Case of *little Children*, who then perished in the Flood. The Text says, *God saw, the Wickedness of MAN* (indefinitely, and respecting the former Ages, as well as present) *was great in the Earth*. Which argued *the Heart of the Sons of Men* to be full of Evil, and by Nature deeply corrupted. So that, as if any future Generation's proving better might rationally be despaired of, *Moses* tells us, *It repented the Lord, that he had made MAN on the Earth*; and he resolved to *destroy MAN from the Face of the Earth*. Doubtless there were then many Thousands of *Babes* on the Earth, who had *done no Evil*; and of whom, if born innocent, as is pretended, it might be hoped, should they be spared to grow up (especially after so awful an Admonition by the Flood, and with the Help of *Noah's* Instruction and Pattern, and having hardly any but good Examples in the new World) that they would not prove an *evil* Generation. Yet even they were not exempted from the common Overthrow; nor excluded, when it was said, *The Lord repented that he had made MAN*.—Which, I think, cannot be accounted for, but by supposing they were *corrupt before God, and Children of Wrath, even as others, by Nature*.

This original Corruption is here represented as deeply rooted in the *Heart* of Man, and is set forth by its *internal*, as well as external Effects, in emphatical Language, and has a very ample, divine, and therefore incontestible Testimony given to it. The Holy Ghost here testifieth, that GOD, who alone searcheth the Heart, and knoweth what is in Man, *saw every Imagination*

gination of the Thoughts of his Heart only Evil continually.--- According to the *Bent of Nature*, what is here said of *Man*, is not only true concerning the Men of the Old World, but of all Mankind ever since: and in the *Rigour of Law*, the same is true of the very best of Men on Earth; none ever coming up, so much as in a single Thought of their Heart, to the full Demand of the *Law*, which is *spiritual*, and requires spiritual Perfection, exclusive of all Sin, even the least in Thought. But it is eminently true of the *evil Man*: and such is every Man that never was *renewed* in the Spirit of his Mind. The *evil Heart*, left to it self, naturally swarms with *vain Thoughts*, and this *evil Treasure* within, is a perpetual Source of the *Motions of Sin*, which *bring forth Fruit unto Death*.—Agreably, the Scripture, in assigning the moral Causes of the Deluge, terminates not at the visible corrupt Fruit the Earth was filled with, but goes down to the secret corrupt Root in the *Heart of Man*. It recurs to the very Fountain-Head of *indwelling Sin*, and does not stop at the Streams of actual Wickedness.

But let us now consider what Mr. *Taylor* has objected against such a Construction of the Text. In Reply to his first Objection (*pag. 122*) I premise, that however rationally we might “conclude from the universal Wickedness of the old World, that our Nature was corrupted in *Adam*,” yet I must remind you, that the *Assembly's* principal and immediate View, in quoting this Text, was not to draw THAT Conclusion; but only illustrate the *Corruption* of our Nature by its *Effects*, and shew that Man is hereby wholly inclined to all Evil, and that continually. However justly they might look upon “a universal Corruption of Nature by the *Fall*” as supposed and imply'd in the Text, yet they don't pretend, that this is here directly spoken of. The most therefore of Mr. *Taylor's* Objections in this Place are very frivolous; and his Reasonings but Cavils,

vils, at best quite foreign from the Business. — What tho' "the Historian doth not charge their Sin any ways upon *Adam*, but upon themselves"! and notwithstanding the *Assembly* had before asserted human Nature's being corrupted in *Adam*, might they not very consistently quote this Text, to shew how our corrupt Nature operates and exerts it self, in an *Inclination to Evil*? If they attribute the actual Wickedness of Men to an *evil Heart* or corrupt Nature in *them*, as the chief Cause and Spring of all, is not this to charge their Sin upon *themselves*? — What though it be said in the Context (x. 12.) *All Flesh had corrupted his WAY on the Earth*! Does this argue, that their *Heart* was not previously *evil*, or that their *Nature* was not already *corrupted*? Nay, supposing this Expression includes in it *the Way of their Heart*, and implies their corrupting their *Nature*, does it's being corrupted in *Adam* leave no Room for their farther corrupting it themselves? — It is granted, in a secondary Sense, "That Generation *corrupted themselves*." For none deny, there may be a *contracted* Corruption of Nature, superadded to that which was *originally* in it. But indeed, without supposing an *original* Corruption, it looks strange, that a whole World should so universally *acquire* to themselves a corrupt Nature, and have their *Heart* so fully set in them to do *Evil*! — And by the Record here made, the Holy Ghost might design an Admonition to all Posterity, in the *new World*, not to be *high-minded*, as if they were naturally better than the People of the *Old World*; but to *consider*, and be *afraid*, as being themselves *Men of like Passions*, &c by Nature the Children of Wrath, in common with others. Even *Noah* was now admonished, to *consider himself*, and not be puffed up with the signal Distinction intended for him in Providence, by his miraculous Preservation, or with the Testimony from God to his being a *just Man and perfect in his Generations*.

Mr.

Mr. *Taylor's* Reasoning appears to me very weak, when he says of *Noah*, "He is manifestly *exempted* out of the Number of the Corrupt & Degenerate: which could not be, if the alledged Text is a good Proof, that by *Adam's* Transgression the Nature of *all* Man-kind is corrupted."—For, altho' *Noah*, being restrained and renewed by the Grace of God, escaped the *acquired* Corruption that was in the World, this do's not infer, that he had a *Nature* originally free of all Corruption, or that after his Conversion he had not *Sin dwelling in him*. Tho' he was not now a *Servant of Corruption*, nor involved in the gross Pollutions of the *old World*, for which it was destroyed; yet the Scripture-Story (*Gen. 9. 21.*) witnesseth, he had Remains in him of the *Old Man*, which is corrupt according to the deceitful Lusts. And doubtless, as *just* and *perfect* as he was, God might righteously have involved even him and his in the common Ruine, if infinite Goodness had not determined to reserve them for the Plantation of a new World.

In Answer to another Objection of Mr. *Taylor's* (Pag. 123.) it may suffice to say, it has the like Force, if apply'd to the Case of his own "affirmed Corruption of the old World by *actual* Sins." For, this might be much the *same* in another Age, and would have been as good a Reason for the Destruction of the World at some *other* Time. Yet *the Long-suffering of God waited* in one Age and another, even as it did in the Days of *Noah*, until he saw fit to wait no longer: nor is He to be taxed with Partiality on this Account.—But, I pray, who are They that assign "the Corruption of Nature by the *Fall*", as the sole or immediate Reason of the *Deluge*, as to the World in general? Not the *Assembly of Divines*, nor any that I know of, in their Way of thinking about Original Sin.—Indeed, I know, Mr. *Taylor* has sometimes asserted, that there was *then* no LAW in being, with the Penalty of *Death* annexed to it: and

so, that from *Adam* to *Moses*, Mankind died only in Consequence of *Adam's Sin*. Yet I own, he afterwards on second Thoughts has seen fit to except the Case of the *Old World*; though, in my Opinion, very inconsistently with himself, and to the Subversion of a main Principle in his Scheme.—However, since the Oracles of God assure us, *The Wages of Sin is Death*, be it but only *original* or *indwelling Sin*, we are far from denying that *This* might be a sufficient Reason for a new Deluge at any Time, were it not for the Covenant with *Noah*. Neither can Mr. *Taylor*, I believe, assign any satisfying Reason or Ground, but *that*, for the Destruction of a great Part of the *Old World* by the Flood; when perhaps Millions of *Infants*, tho' not involved in the common Corruption (according to his Notion of it) any more than *Noah* himself, yet were involved in the common Desolation. For ought I see then, we must needs take in *Original Sin* among the procuring Causes of the Flood: nor can it in any Reason be excluded wholly from the Meaning of the *Text* under Consideration; since otherwise we have not here the *intire Ground* of that Dispensation of Wrath, nor have the Destruction of the *little Children* accounted for, that perished in the Flood.

And here I should have clos'd my Vindication of the *Assembly's PROOFS*, under the Head we are upon, but that our Author has made an Excursion, and officiously given us his Thoughts on a PROOF, which here they happen to have omitted; viz. GEN. 8. 21. *For the Imagination of Man's Heart is evil from his Youth*.—Indeed, in their *Confession of Faith* they have not overlook'd this Text; but quote it (*Chap. 6. Sect. 4.*) as Parallel with the Proof we have just now been considering. And really this Text (which I therefore thank Mr. *Taylor* for bringing into View) serves to reflect some Light on the other; and shews it had Respect to *native*, as well as acquired Corruption. We learn

from it, that human *Nature* is the *same* in the *New World*, as in the *Old*: and the Descriptions given of Mankind *before* and *after* the Flood, being so nearly the *same*, it argues that both intend one Character of their common *Nature*, which they bring into the World with them. But our Argument from the *latter* Description is rather less liable to *Evasion*; which makes me a little wonder at Mr. *Taylor's* Imprudence, in going out of his Way to fetch it needlessly into this Controversy. For certainly, it can't be pleaded here, as in the other Case, that the Description belongs only to such as had "corrupted themselves by actual Wick- edness," upon the Occasion Mr. *Taylor* suggests; *viz.* "SETH's Posterity's, intermarrying with the CAINITES, which (*he says*) became the Occasion of a general Cor- ruption." (*Pag.* 122.) Because the Declaration in GEN. 8. 21. was made after the Flood had destroyed all the Seed of *Cain*, and there was not now a Man left on the Earth but a Few of SETH's Posterity, those *Eight* Per- sons saved in the Ark. Yet, we see here a Repetition of the very *same* Censure, in Effect, as had been before passed on the *Old World*. Still it is pronounced by the God of Truth, *The Imagination of Man's Heart is evil*, and that *from his Youth*.—Tho' there be no Verb in the Original, yet some one is necessarily understood: and according to the Connection and Form of the Ex- pression, our Translators have judiciously inserted the most proper Verb, in the most proper Tense. But whe- ther the *present* or *future* Tense be made use of, I think, it must argue the Description here to be applicable to all Mankind, at least after the Flood, from Generation to Generation, and designed for a standing Character of our lapsed *Nature*. Mankind are here described, not in an *historical* Passage, reflecting on the *old World*, antecedent to the Deluge; but rather in a *Doctrinal* Assertion, advanced upon the Commencement of a

new World, subsequent to the Flood; for which there was no special Reason respecting *Noah* and his Family, who alone were then surviving; but only such as equally concerned every Individual in all Generations, past, present, and future. And therefore we may well look upon this Text as characterizing Mankind, in common, from the *native Bent* of their *Hearts*. It has no Respect to the Men of one *Age* or *Nation*, more than those of another; nor to the Men of one Sort of *Behaviour* or *Way of Living*, more than those of a different. It does not respect only very enormous Sinners, “debauched into Lust and Sensuality, Rapine and Injustice.” as Mr. *Taylor* would limit the former Description: but is evidently an *indefinite* Declaration, extending to all indifferently. *The Imagination of MAN's Heart is evil*.—And the *Date* added to this Description, is emphatical—*from his YOUTH*, i.e. from his earliest Age. For it appears from Experience & Observation, as well as from Scripture, that the Imagination of Man's Heart is evil *before* he is capable of shewing it by the Sins of *Youth*, commonly so called, in Distinction from *Childhood*. I think, this evidently points out the *native* Corruption of Man's Heart. And if so, we have here the *Doctrine* of original Sin asserted by the HOLY GHOST himself: an Authority sufficient to put it out of all Dispute.

But let us now attend to what Mr. *Taylor* has to except against this Proof, as we explain and apply it. I observe, (1.) He tells us, the *Hebrew* Particle [*Ki*] here translated, *For*, “signifieth in this Place, *Although*.”—Undoubtedly the Particle is used in various Significations: but it generally bears a *causal* or *illative* Sense, and is very often rendered accordingly in our English Bible. The Translators took it in this Sense here: and the Place, if it don't require, yet will well admit of the common Reading.—In some other Places they

have turned it according to Mr. *Taylor's* Mind : and sometimes in the very same Verse they have translated it *both* Ways. (As in *Josh.* 17. 18.)—Indeed some orthodox Expositors have chosen to read it *Although* (agreeable to the *Marginal* Version in some of our English Bibles) in the Text we are upon : but far from supposing it could do any Harm to the Cause they espoused. For then the Meaning of GEN. 8. 21. might be only this : That God in the Riches of his Goodness and Forbearance would spare a sinful World, and not destroy it again with a Flood, *although* (or, *notwithstanding*) Man is of such a corrupt Nature, as to be perversely bent upon departing from him. — But further I observe (2.) Our Author has taken the Text out of the Form of a positive Assertion, and changed it into a kind of *hypothetical* Declaration ; making as if it only respected *Futurity*, and spake of a doubtful and uncertain Event hereafter. “ *Though the Imagination of Man's Heart SHOULD BE evil.* ”— Whereas in the *English* and other Versions it runs in the *present Tense*, and is directly affirmative. *The Imagination of Man's Heart IS evil.* Which Reading agrees well with the Particle, whether translated *For*, or *Though*.—Nor has he given any good Reason for his departing from the Judgment of our Translators here.—Once more (3.) I observe, he turns it, “ *Although Man should fall into the last Degree of Corruption.* ”— As if this were the just Import of the Phrase here used ; “ *The Imagination of Man's Heart evil from his Youth !* ”— Whereas, this Scripture Character very justly belongs to many who have never yet degenerated to such an *Extremity* of Corruption by vicious Practice. Mr. *Taylor* conceives, “ *from his Youth*, is a Phrase signifying the Greatness and long Duration of a Thing.” (Pag. 124. Marg.) But there's doubtless a *literal* and *primary* Sense, in which it is sometimes to be taken ; tho' at other Times this may be only

only alluded to. I suppose, we are to understand that in the Strictness of Speech (*Judg.* 13. 7.) *The Child shall be a Nazarite to God, from the Womb, to the Day of his Death.* And why not also that of the Psalmist? *Psal.* 58. 3. *The Wicked are estranged, from the Womb.* This I look upon as true of them, in the strictest Sense, with Respect to the *Habit* or *Principle* of Sin, dwelling in them, which I cannot but date from the first Moment of their personal Existence: and as to the *Motivations of Sin*, these manifestly commence with the very first Stirrings of the Will and Understanding. And when none sooner discovers himself a *rational*, than he does a *sinful* Creature, how can we in Reason but suppose him *born* the one, as well as the other? And where the Phrase is so evidently applicable in its original and proper Sense, why should a secondary Meaning be sought, and a Figure be supposed in the Use of it? Besure I see nothing of an *Hyperbole* in the Text. Indeed, considering *MAN* collectively, the Word *Youth* may here be *metaphorically* apply'd; and only mean, that from the Beginning of the human Race, ever since *Adam's* Fall, the Imagination of Man's Heart is evil. When the Prophet makes that Confession (*Jer.* 3. 25.) *We have sinned,—We and our Fathers, from our YOUTH, even unto this Day,* there is a Metaphor, and he means, all along from our *first* commencing a People. So in such Texts as those, *Jer.* 22. & 21. & *Chap.* 32. 30. the Phrase may directly intend from their *Political YOUTH*, or National Beginning. Yet, where the Phrase is thus metaphorically used, it seems evidently to allude to the *early* Part of *human Life*, which is so universally defiled with youthful Lusts and childish Follies. This leads me to say, if we consider *MAN* individually, the Word *Youth* in our Text may very reasonably be understood in its natural and proper Sense, as directly intending the *early* Part of Life. Criticks observe, the
Word

Word used in the Hebrew includes in its proper Signification *Infancy* or *Childhood*, as well as *Youth*, more strictly so called. It is derived of a Word apply'd to a weaned Child (1 Sam. 1.24.) and to a sucking Babe. (Exod. 2. 6.) Also it is observable, when the Psalmist means to express the two *Extreams* of Man's Life, *Childhood* and *Old Age*, he chuses this very Word to express the former. (Psal. 148. 12.) And the like Phrase with that in our Text is in another Case translated, *from my CHILDHOOD*. (1 Sam. 12.2.)—Indeed common Experience and Observation testify, that *the Imagination of Man's Heart is evil from his Childhood*. Evil Thoughts spring up betimes, and quickly discover themselves in Action and Word. If the *Imagination of the Heart* be compared with God's *Law*, it's Rule, we must own, it is *greatly* evil; and it is *long* so, even from his Beginning to his End, without the Interposition of *Supernatural Grace*. Nay, this notwithstanding, the Text is applicable still to every Man, and true of the very best, in some Degree. *For there is no Man that sinneth not*, at least in *the Imagination of his Heart*, as long as he lives.—In this Sense we may admit Mr. Taylor's Construction of the Phrase, *from his Youth*.—But does this, so understood, imply any Thing less, than that the *Imagination of Man's Heart is by Nature evil*? And thus the Text, in such a View of it, is a clear PROOF to the *Assembly's* Purpose.

Yet after all, Mr. Taylor makes some REFLECTIONS. (Pag. 124, 125.) By which he endeavours to throw a Fate of *Absurdity* on the *Assembly's* Doctrine, and hopes thereby to destroy the Force of all this Scripture-Evidence.—But, for Answer to what he has said here, it may suffice, to call him to the Consideration of that Text (1 JOH. 3. 8.) *The Devil SINNETH from the Beginning*. Now let Mr. Taylor apply the Reasoning he has used, to *this* Case; and I think, the Absurdity of

of his Syllogistical Flight, which he seems to value himself so much upon, must stare him in the Face. For, if the *Devil* himself, notwithstanding his *NATURE* is so corrupted, that he is under a *moral Impossibility* of doing Good, and a *moral Necessity* of doing Evil, does retain still the Character of a *moral Agent*, as acting with inward Spontaneity or Freedom of Will, without any external Compulsion or coercive Influence upon him, and accordingly is charged with *sinning* continually; what Sense can there be in our Author's Question, *How can Man be a MORAL AGENT*, if born in Sin? Or, what Force in his Arguing, that *Sin must be NATURAL to us*, upon this Supposition; *and if natural, then NECESSARY,—and if necessary, then NO SIN!*—I think, this Gentleman puts an Abuse on the *Assembly of Divines*, and imposes on the unwary Reader, in suggesting as if they held Sin to be natural to us just as *Hunger* and *Thirst* are. For, however Mankind in this fallen State do naturally hunger and thirst after the *Pleasures of Sin*, and *drink Iniquity like Water*, (Job 15. 16.) yet our Nature had no such corrupt Appetite belonging to it, as it came originally out of the Creator's Hand. But the *first Man* having by his Transgression vitiated human Nature in himself, could only transmit the same in a corrupted State to his Posterity. Sin is *natural* to us, as it is co-æval with our personal Existence, and inherent in the Nature we derive from apostate *Adam*. As by *Man* came Death, so by *Man* came Sin into the World. It is not of a Divine, but *human* Original: Tho' it be propagated to us with our *Nature*, GOD is not the *Author* of it. Whereas, the Instincts of *Hunger* and *Thirst* are Properties of our animal Constitution, which have the God of Nature for their primitive Author, and perpetual Conservator. They are not the Fruit of *Adam's SIN*: for they were implanted in him when he was first created. Nor is it any *Sin*, to gratify these

these bodily Cravings, in Measure & in Reason. They are lawful Passions, and regular Calls of sensitive Nature, for the Recruits requisite to the Preservation of animal Life. They were found in the Man JESUS himself, who *in all Things was made like unto his Brethren*, and *was in all Points tempted like as we are, yet without Sin*. Man being of a compound Nature, consisting of Body and Soul, and placed on the Earth amidst numerous Objects of Sense, it was from the very first *natural* to him, and *necessary*, to have sensitive Inclinations and Aversions: and originally his animal, as well as intellectual Part, being *boly*, the former was in Subjection to the latter, and not naturally leading or inclining him to any *moral Evil*. — Whereas now, the Lusts of indwelling Sin are *foolish* and *hurtful* Lusts; in themselves *vile Affections*; always unlawful, and never to be indulged. Their being *inbred*, or what we were born with, does not change their Quality, and make them to be *not vile*. They are unalterably *vile* in their *Nature*: and are *vile* in *us*, who have them by Communication from *Adam*; as well as in *him*, who first *acquir'd* them to himself. And they have the same *vile Effect* upon us, as they had upon him, “utterly indisposing, disabling, and making us opposite to what is spiritually good, and only inclining us to what is evil.” — I look on it therefore as very unfair Management in Mr. Taylor, to resemble *Original Sin*, or native Concupiscence, as held forth in the *Assembly's Catechism*, to those natural & necessary Instincts of *Hunger & Thirst*; when the Cases are so widely different as scarce to admit of any Comparison, and when the *Assembly* had given him no Occasion to suppose they held the *Naturality* and *Necessity* to be just the same in both Cases: nor can I see what Motive he could have to make such a Suggestion, but to raise an *Odium* upon their Doctrine. Agreeably he closes his Reflections with these Words,
“There-

“ Therefore I shall not scruple to say, this Proposition “ in the *Assembly's Catechism* is FALSE.” — Which to me seems to carry such an Air of Insult, and in other Places he discovers so many evident Signs of Contempt, that in vain he pretends here (in his *Apologetical Note*, before a little animadverted on) that he has “no Design to asperse the Memory of the *Assembly of Divines*.” And in vain does he proceed to pay some Compliments to their Memory, while he loads their *Catechism*, in some of its main Principles, with so much Reproach, and insinuates such defamatory *personal* Characters (pag. 256, — 264,) which I suppose were level'd against that venerable Body of Divines in special. It calls to my Mind the true Proverb, *Faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful*.

Mr. Taylor, in the next Place, has some Observations on the Remainder of the *Assembly's* Proposition : — “ Which [*viz.* the Corruption of our Nature] is commonly called *Original Sin* ; and from which do proceed all *actual* Transgressions. (y)” Where the Proofs refer'd to, are “ (y) JAM. I. 14, 15. MATTH. 15. 19.” — In the first Text, the Apostle ascribes Men's being seduced into actual Transgressions, to their own *Lust*, as the principal Cause ; meaning hereby the same which another Apostle calls, SIN, *that dwelleth in me* (Rom. 7. 17, 20.) who seems to use the Words, SIN & LUST, as convertible Terms. (*ibid.* y. 7.) — And the *Actions*, by the Apostle JAMES ascribed to *Lust*, speak it an inherent Principle or Habit, that is intended ; yet this, not merely *acquired*, but *native* ; and so the same with *original Sin*. For it is attributed to EVERY ONE, which includes *little Children* ; whose *first Act* of Sinning cannot, without a palpable Contradiction, be said to proceed from an acquired Habit ; yet every Child is drawn away of *his own Lust*. And it includes also the *godly Adult*. For

such have sometimes fallen into particular Acts of *Wickedness*, which they never *contracted* a Habit of. Witness *Noah's Drunkenness*, *Lot's Incest*, &c. Yet even *they* were seduced of *their own Lust*; there being the Remains of *indwelling Sin* or native Corruption in the very best on Earth. So that, in Contradistinction to all *external* Sources of Temptation, we are necessarily to understand the Apostle *James* as asserting native habitual *Lust* (or original Sin) *within* Men to be the general Spring and chief Cause of prevalent Temptations to actual Transgressions.—And the *Heart* of Man being the chief Seat of every Lust, therefore in the other Text our LORD represents *that* as the universal Fountain of Wickedness. *Out of the HEART*, says he, *proceed evil Thoughts*, -- *Blasphemies*. Actual Sins, from the least to the greatest, flow out of the *evil Heart*, naturally as impure Streams from a corrupt Fountain. *All these Things come from WITHIN, out of the Heart of Men*. Whatever *objective* Temptations may present from *without*, the most *powerful* and *effective* one lies *within*. The *Evil* we bring forth, comes out of *the evil Treasure of the Heart*. This is the true State of the Case, if we will believe *his* Representation, who is the *faithful Witness*, and *knoweth what is in Man*. Hence, the *Young-man* forgetting his Creator, and seeking the Pleasures of Sin, is said to *walk in the Way of his HEART*. Whatever unhappy Influence bad Counsel, bad Example, and enticing Objects *without*, may have upon him, the most efficacious Temptation is *inward*, from the corrupt Dictates and Dispositions of his own *foolish Heart*. Nor do I see how any Man can rationally account for the general Corruption of Manners, that like an universal Flood has spread over the Face of the whole Earth, in every Generation, in the earliest Age of Life, and in every Individual, more or less, but by the Supposition of a latent Corruption in our *Nature*, common

mon to *Adam's* Posterity, and taking its first Rise from his Fall. Oh what a very *Hell* would this evil World be, if God should utterly give up all Mankind to their own Hearts Lusts, to walk in their own Counsels, and follow the corrupt Propensions of their own Nature, without affording to them any longer those divine Restraints and Checks, which are so common in the present State of Things!—But I forbear; having already said here more than I design'd: tho' much more might easily be added, were it not needless to enlarge in so plain a Case.

Yet as Mr. *Taylor* may think I don't do him Justice, unless I reply to his OBJECTIONS, I will take Notice of some Things he has advanced here, that I don't remember to have occur'd before. He has these Passages (*Pag. 127.*) “If you say, that Lust proceeds from *Original Sin*, I ask, Whence then proceeded the Lust of our first Parents?—Shall we feign an *Original Sin* for [them] as we have done for our selves?”

I shall first say something to what he charges upon us in the latter Passage, that we have FEIGNED ~~an~~ an *Original Sin* for our selves; meaning a Corruption of Nature, prior to actual Transgressions, and the prime Source of them. But the two Texts of Scripture we have last been upon (with many others) will sufficiently vindicate us against this abusive Accusation. For, according to the Doctrine of our Saviour and his Apostle here, nothing can be plainer than that Lusts in the HEART are the grand Source of every Man's actual Transgressions.—Now these Lusts being described as they are in Scripture, under the Characters of *deceitful, ungodly, vile Affections*, &c. must needs argue it an evil HEART, that is the Receptacle or Seat of them.—And we have sufficient Grounds in Reason, as well as Revelation, to conclude that we bring into the World with us this evil Heart; inasmuch as the Heart that is

in us doth so naturally and easily, so early and universally & continually produce evil Thoughts, Words and Actions, without the Interposition of God's restraining and renewing Grace. Indeed were the *Vanity of Childhood and Youth* but a rare Thing in the World, and only found in here and there a single Instance, it might then with some Shew of Probability be imputed to the Force of external *Temptation*, or to meer *Heedlessness* and *Inattention*, without supposing a depraved Heart, or corrupt Habit antecedent. But when the World in common sin so early, so frequently, and usually with such Obstinacy,—and that even under Gospel-Light and Means, and the Advantages of a religious Education, surely it looks extream unlikely, that this should be owing only to Temptation from without, or to meer Negligence and Incogitancy; and not at all to any corrupt Bias in Nature.—To use a Similitude here; were it an uncommon Case for any to *fall asleep*, this might, whenever it happen'd, be imputed to some stupifying Potion, or to meer Carelessness and Sloth: but when we find it the *universal* Practice to *sleep in the Night*, and see that *little Children* sleep as do others, even from their very Birth, this may rationally convince us, that there is something in *Nature* strongly disposing to it. Or, did *Death* fall out very seldom in an Age, we should be apt to think it owing only to some pernicious Food, or other accidental Cause: but when we observe it to be the Lot of *all* Mankind, from Age to Age, in every Part of the Earth, and see that vast Multitudes die even in *Infancy*, this assures us there are the Seeds of Mortality latent in our *Nature*, and common to the whole World. So in the Case before us, I think, Mankind every where, and in every Generation, sinning so early and universally, this may reasonably satisfy us, that there is a moral Impotency and Disorder in our *Nature*, which we bring into
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the World with us.—And the Corruption of the Heart thus evidently appearing to be *native*, we may well conclude it to be *hereditary*; derivative from *Adam*, our first Progenitor, & a Consequence of his Transgression.—We do not then FEIGN an *original Sin* for our selves. The *Doctrine* we read in the Bible; the *Thing* we experience in our selves, and observe in others; by all which we are induced to believe it a lamentable *Reality*. Alas, what serious Soul can reflect on his Childhood and Youth, and not find Occasion to mourn, that he was then *led away with divers Lusts*!—Truly the Lusts of the Heart may emphatically be stiled *Youthful Lusts*; not only for their peculiar Activity in our juvenile Years, but as the *Habit* of them attendeth us in the very first Age of Life, & is rooted in us even from our Birth. This is the *Root of Bitterness*, which springing up with the earliest Buddings of Wit and Understanding, so shamefully defileth our young Years by various Fruits of Unrighteousness and Ungodliness, Commissions of Sin, and Omissions of Duty, respecting our Maker, our Neighbour, and our selves.—The Aversion that young Ones generally have to all the Acts of *Divine Worship*, in special, & the Pains they need to have taken with them for the bringing them in any Measure to value & pursue *Divine Knowledge*, is a dreadful Evidence of their being naturally under the Power of *ungodly Lusts*. How difficult is it to engage them in any serious Thoughtfulness about their eternal Concerns, or in a diligent Use of the Means of Grace, that they may acquaint themselves with God, and secure an Interest in his Favour thro' Jesus Christ?—Whereas, Impiety & Wickedness require no such Pains to be taken with us, to work us up to them: they are Fruits that easily grow in us, without much Use of Means to cultivate and improve them; nay, oftentimes against the wisest and most careful Endeavours, used by godly Parents and others,

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to prevent and suppress them. What does this speak, but that Ungodliness is the *natural* Growth of a depraved Soil? It would be a very strange Thing indeed, if Mankind were really born without *ungodly Lusts*, that yet *these* should, more or less, appear in all by actual Transgression, as soon as they become in any Measure capable of knowing Good and Evil!

But Mr. *Taylor*, aiming to raise a Prejudice against the Doctrine of Original Corruption, and hoping perhaps to puzzle us, puts the forementioned Question: "If you say, that Lust proceeds from Original Sin, *Whence then proceeded the Lust of our first Parents?*"—This, at best, is carelessly and improperly worded. For the Point we are upon, is "the *Corruption of our Nature*, which is commonly called *Original Sin*; from which do proceed all *actual* Transgressions." Who is it that says, Lust proceeds from Original Sin! 'Tis the very *Thing it self*, in the present View of it. The *Assembly* here are only saying, that all *actual* Transgressions proceed from *original* Sin, or the Corruption of our Nature; the same that the Apostle *James* calleth Lust, and ascribes to *every Man*, and the same that the Apostle *Paul* nameth Sin, Sin that *dwelleth in us*. It is not to the Point now in Hand, *whence* this Lust, or original Sin of ours *proceedeth*. How foreign then the Inquiry, "*Whence proceeded the Lust of our first Parents?*"—I pray, What does Mr. *Taylor* intend here by our first Parents Lust? If he intends their *natural* Lust, *animal* Appetite, bodily Hunger, Thirst, & the like, which were in themselves innocent, and in a Sort necessary Passions, planted in them by the God of Nature, he seems to trifle here, in asking a Question so impertinent. Truly, if he means to speak at all to the Purpose, I think, he must design to insinuate as if *Adam* and *Eve*, during their primitive State, and antecedently to their beginning to fall, had in them, (what

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we may call) *moral* LUST, Lust of the *Mind & Heart*, of the *same Kind* with those *Lusts*, which according to Scripture-Account are the main Source of all the actual Sins of their Posterity. *Come they not hence, even of your Lusts?*—And how are these described and denominated in the Word of God? It speaks of them as *ungodly Lusts*,—Lusts that *War against the Soul*,—*deceitful Lusts*, according to which the old Man is corrupt, — *foolish & hurtful Lusts*,—Lusts that are *not of the Father*, but *of the World*,—yea, Lusts that are *of the Devil*.—Now, I ask Mr. *Taylor*, whether our first Parents in their primitive State had *such Lusts* as these? Were they created with *these Lusts*? Or had they *these Lusts* before they began to fall? *If so*, then it seems an *Inclination to Sin* was *connatural* to them, as well as us. A Supposition that reflects high Dishonours on the blessed CREATOR; whose Holiness, Goodness, and Wisdom argue (in Concurrence with express Revelation) that he certainly *made Man UPRIGHT* at first, even in the Image of his own moral Rectitude; and therefore free intirely from the *Lusts of Sin*.—But if our first Parents had no such Lusts in their Hearts, at their first Creation, and so had originally no *vicious Principle* within to act from; and being the only human Persons then subsisting, could have no *vicious Example* before their Eyes, to induce them by the Principle of *Imitation*; does Mr. *Taylor* see no Difficulty, upon this Hypothesis, in accounting for the Rise of their *first Transgression*? Or, in answering his own Question, “Whence then proceeded the *Lust* of our first Parents?”—I am aware, he *denies* their having any *concreated Bias*, any natural Propensity in them to *Virtue*, or *Vice*. Yet if I don’t very much mistake his Meaning, he has expressly *granted*, that “*Adam could NOT SIN without a sinful INCLINATION.*” (Sup. p. 166.) I then ask him to tell the World, Whence came this
sinful

sinful. INCLINATION of *Adam's*? Which is but his own Question in other Words. Or, if this was not design'd for a Declaration of his own Opinion, but only for a Banter upon the Opinion as ours, then I ask him to tell, How *Adam* could actually sin without a *sinful Inclination*?—I observe, he puts a Case, which he desires may be resolved, “How it came to pass, that *Adam's* APPETITES and PASSIONS were so *irregular and strong*, that he did *not resist* them?”—And upon being told this, he promises to tell “How it comes to pass, that *Adam's* Posterity do not resist them. (ib. p. 145.) By which he seems to suggest, that *Adam's* first Transgression was owing to his not *resisting* his animal Appetites and Passions: and he accounts in the same Way for the Rise of Sin in *Adam's* Posterity. — He asserts, that “*Sin* must come upon *all* and *every* Man just as it came upon *Adam*.” But perhaps he might with equal Reason have asserted, that *Sin* must come upon all and every SPIRIT just in one and the same Way; and so must come upon *Adam's* SPIRIT, tho' a Spirit in Flesh, just as it did upon the ANGELS that fell. And let Mr. Taylor shew how *Sin* came first upon *Them*: so we shall be the better prepared to answer his Question, “Whence proceeded the Lust of our first Parents?”—

I observe, in the Place I am here examining, Mr. Taylor says, “The *original Cause* of Sin is a Man's *choosing* to follow the Appetites of the *Flesh*.” — But how are we to understand this ambiguous Expression? If he intends here only sensitive or bodily Appetites, he has forgot that the Scripture (*Eph. 2. 3.*) mentions not only the *Desires of the FLESH*, but also of the MIND, as the Source of Men's Transgressions. He particularly singles out the Case of EVE; and might have remarked, that they *both* concur'd in this. *She saw that the forbidden Tree was good for Food, & pleasant to the Eyes, and to be desired to make one WISE.* He notes upon it, “Accord-

“Accordingly she indulg’d those *irregular* Desires, & did eat.” Now, says he, “What was the Cause of *her* Lust, *her* irregular Desire, or Inclination?”— I answer, So far as she lusted after this Tree, only under the Notion of its being *good for Food and pleasant to the Eyes*, why mayn’t we suppose animal Nature was the *Cause of her Inclination or Desire* towards it; which she might have innocently gratified, had not eating the Fruit of this Tree been forbidden? For there was no moral Evil, as we know of, in the Case abstractly considered: but her Desire became *irregular*, only in Consequence of a positive Prohibition. So that, in this View of the Matter, perhaps Mr. Taylor might more properly have asked, What was the Cause of Eve’s *indulging* a natural Desire,” or “*choosing* to follow the Appetites of the FLESH,” in Violation of God’s Command?— But the Question he has put, may seem proper enough, if understood as respecting the *Desire of the MIND* towards the forbidden Fruit, especially under an Imagination of its being *to be desired to make one WISE*.— The Devil put this Notion into her Head; and being strangely deluded by it, she lusted & fell. Moses tells us (Gen. 3. 4, 5.) *The Serpent said unto the Woman, Ye shall not surely die. For GOD doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as GODS, knowing Good and Evil.* Which seems to point out the principal Temptation from *without*, with which Eve was assaulted: and doubtless the principal Temptation *within* was analogous or answerable to it. *When she saw*, as she imagined, *that the Tree was to be DESIRED to make one WISE* [wise and knowing, even as GOD] now, it seems, Spiritual Pride entred into her Heart; and *Lust having conceived, brought forth Sin*, that actual Sin which compleated her Fall. For her Fall is to be considered under its whole complex Notion, in all its several Parts,

Steps, and Degrees ; and not confined to the external Action of *eating* the forbidden Fruit, as if the whole of it lay only in this. Whereas, this was but a *Part* of her Fall, tho' the *finishing* Part. For want of attending to such a Distinction in the Case, some have talk'd upon the Subject with no little Confusion, as if *Concupiscence* or *Lust* actually took Place BEFORE the Fall. When, in Truth, *Eve* no sooner had admitted *Lust* into her Heart, but she had *begun to fall*. For *Lust*, or Inclination to *Sin*, being against the Law of our Nature, must therefore be in it self *sinful* : and Causes being known by their Effects, *That* must be an *ungodly Lust*, which produced *Eve's* ungodly Deed.

But as to the particular *Modus* of *Eve's* original Defection, how it was that vile Affections gain'd an Entrance into her Heart, or how she came to admit the first Motions unto Sin, and so to fall, when she might have stood, it doth not become us to be over-curious in our Inquiries, nor affect to be *wise* above the Measure of Revelation ; lest we be found indulging a *Lust* too near a-kin to that which was our first Mother's Bane. Mr. Taylor's Question I will now therefore answer in the Words of the HOLY GHOST, 1 Tim. 2. 14. *The Woman being DECEIVED, was in the Transgression.* And, 2 Cor. 11. 3. *The Serpent BEGUILED Eve through his Subtilty.* SO her *Mind* was corrupted from the *Simplicity*, and Truth in the inward Parts, which she had before possessed ; as seems evidently suggested by the Apostle in the following Clause there.— Then, she being thus caught with Guile, and fatally corrupted, the Serpent made a Tool of her to seduce her *Husband* also into Sin and Ruine.—In Allusion to this primitive Case, as it should seem, our Lord speaking of that *old Serpent*, the Devil, saith (*Joh. 8. 44.*) *He was a Murderer (a Manslayer) from the Beginning, and abode not in the Truth.*— Here, by the way I observe, it is intimated,

intimated, that the *Devil* himself was once in the *TRUTH*, was originally in the Possession and under the Government of *TRUTH*, even one of the *Angels of Light*, a wise, holy and happy Creature : but being in a mutable State, and doubtless left to the Freedom of his own Will, he fell by Transgression, and ABODE NOT in the *Truth*. This in general is certain, from express Revelation. Tho' as to the particular *Modus* of his Defection, or how it came to pass that he sinned, what base Principle or corrupt Motive first insinuated it self into him, and drew him away from *the Truth*, this being unrevealed, can be only Matter of uncertain Speculation, and meer Conjecture : I confess it to be beyond my Penetration, and believe it to be beyond Mr. *Taylor's* too. But however, if this Gentleman thinks he can account for the *DEVIL's sinning from the Beginning*, altho' he was created pure and innocent, and was originally in the *Truth*, nor had any evil Example to infect him, nor any outward Tempter to seduce him, but sinned of his own meer Motion ; and being simply a *Spirit*, had no animal or sensitive Part to rebel against the rational, and intice him away from *the Truth* ; I say, if Mr. *Taylor* thinks himself able to account for the *DEVIL's original Sin*, let him tell the World, *Whence was the Devil's Lust, what was the Cause of the Devil's irregular Desire or Inclination !* And then I believe I may safely venture to engage, that I also will tell him with equal Particularity and Certainty, *Whence was the Lust of our first Parents ;* and how the Beginning of their Fall can be accounted for, without feigning for them a prior Corruption of Nature, as (he says) *we have done for our selves ;* and perhaps I may securely add, without supposing them first seduced meerly by the *Appetites of the FLESH*, a Man's chusing to follow which, he asserts, is the original Cause of Sin.—Notwithstanding their primitive Integrity, they were

fallible and *mutable* Creatures ; therefore capable of *sinning* and *falling*, like the *Angels* that kept not their first Estate. And viewing the Case of *Man's* Apostacy in the Light of a Comparison with *Their's*, all Things considered, I think it must needs appear less difficult to account for the one than the other.

But however unaccountable the Manner of the Seduction of our first Parents may be, we have no Reason to doubt, that from the Moment their Apostacy began, the *Corruption of Nature* contracted thereby was the fruitful Parent of all their *After-Sins*. When once the *Lust of Sin* had got Possession of their Hearts, were it not for the Interposition of distinguishing divine Grace, they could no more have ceased from Sinning, than the fallen *Angels* themselves ; and yet, like these, they would have sinned by their own Choice still.— And much the same is the Case of *Adam's* Posterity, if we will credit the plain Scripture-Account of their native State.—Mr. *Taylor* may puzzle weak Readers by arguing as he does (*ab ignotiori*) from the unrevealed Mode of *Adam's* Fall ; about which we can form only some probable Guesses : but I care not to aspire after being *wise above what is written* ; much less to set up any Dictates of fallible human Reason, to the Subversion of any Doctrine of infallible Divine Revelation. However our Author may tax us with “ mixing the *Forgery* of our own Imagination with the *Truth* of God,” by our Scheme of original Sin, I am sure 'tis an unjust Imputation with respect to this Particular, so clearly revealed in Scripture, That all our actual Transgressions proceed from a prior Corruption of our Nature. Nor is this to be deny'd, merely because we can't perfectly comprehend the precise *Manner*, how this Corruption first entred into human Nature, or how it was propagated from the first Father of Mankind to his Posterity. Will our Author deny, that there are
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in Scripture *some Things hard to be understood* ; which yet are firmly to be believed, on the Authority of Divine Testimony ?

By way of further Objection, Mr. *Taylor* starts a very wild Thought. (*pag.* 128.) “ If all actual Transgressions that have been, are, or shall be in the World, proceed from *Adam's* first Sin, then in Effect *Adam* sinned all the Sin that ever was, is, or shall be in the World, and he is the only guilty Person that ever lived in it.” — But here our Author strangely wanders from the present Question. For in that Part of the *Assembly's* Proposition now under Examination, it was not directly in their View, *Which Way* we came by “ the Corruption of our Nature, commonly called Original Sin” ; but only that this is the Source from whence all our actual Transgressions proceed. Before, it was far from their Thoughts, to suggest, as if “ *ADAM'S* first Sin” were the *whole* and *sole Cause* of all the Sins ever committed by his Posterity. For, tho’ this Corruption of Nature, which commenced with *Adam's* first Sin, and descended from him to his Posterity, is the principal Source of all the actual Sins committed in the World ever since ; yet as Mankind, notwithstanding *that*, do still remain *voluntary Agents*, they are themselves the immediate Causes of their own Actions : hence they properly contract *Guilt* by their personal Transgressions of God’s Law, and are justly blameable, as *Spontaneously* gratifying the Lusts of their depraved Hearts. By no Means therefore does it follow, upon our Principles, that “ *Adam* is the only guilty Person that ever lived.” Though, I think, upon Mr. *Taylor's* way of arguing, a Consequence carrying almost equal Absurdity will arise, since it must needs follow upon this, that *Adam's* FIRST Sin was the ONLY Sin he ever committed. For (to imitate our Author’s Method of Reasoning) if *ADAM's* After-Sins proceeded from the corrupt

corrupt Bias contracted by his first Sin, then THIS was the Cause of all his After-Sins ; “ and the CAUSE of every Effect (says he) is ALONE chargeable with the Effect it producelh, or which proceedeth from it. ’The same Reasoning seems equally applicable also to the Case of the sinning Angels. Undoubtedly their first Transgression corrupted their Nature, and induced an habitual Propensity to Sin : and this corrupt Propensity in their Nature hath been producing actual Transgressions ever since. As the forecited Scripture saith, The Devil SINNETH from the Beginning. He is sinning perpetually. Yet it seems, according to Mr. Taylor’s Notion of Things, the Devil’s first Sin is in Effect his only Sin. Upon these Principles (to allude to what he says, p. 129.) all actual Transgression, committed by the Devil in Consequence of his original Sin, is indeed NO SIN at all. And by the same Rule of judging, I think, Mr. Taylor must be of Opinion, that when any Man has “ by actual Wickedness corrupted himself,” and become a Slave to his Lusts, all that he does amiss afterwards, is NO Sin at all. So that it appears a plain Consequence from his Principles, The more hardened and abandoned any Sinner is, in point of habitual Pravity, so much the nearer Approach he makes to living without Sin, in Point of actual Transgression : and the less able he is to refrain from doing amiss, the less guilty he is. But the Absurdity of such Notions is too evident to require any Refutation of them.— I shall therefore only add here, that according to Mr. Taylor’s Way of thinking and arguing, it seems, the Devil, who is under the greatest moral Impossibility of not sinning, must be one of the most guiltless Creatures in the Universe, with respect to all the actual Wickedness he is continually working. And so on the contrary, by Parity of Reason, for ought I can see, the Angels of Heaven, that are in a confirmed State of Rectitude, and under a moral Necessity of practi-
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sing Holiness, may have it said of them, that ever since this was their Case, they have (properly speaking) practised *NO Holiness at all*. And upon the same Grounds, even the Man *Jesus Christ*, that *JUST One*, he being born holy, and by Nature sinless, yea, incapable of Sinning, must therefore have *NO Virtue at all*: because, if Virtue was natural to him, then *necessary*; and if necessary, then *NO Virtue*. Let Mr. *Taylor* give a fair Reply to what I have here offered; and I shall wonder, if he don't in so doing, sufficiently answer himself, and expose the Sophistry of his own Reasonings in this Place: which the judicious Reader may be ready to think, I have paid too great Regard to, by keeping them so long under Consideration.

I proceed now briefly to defend another Proposition of the *Assembly's* larger Catechism, in Answer to the 26th QUESTION: Wherein they say, "*Original Sin is conveyed from our first Parents unto their Posterity by natural Generation, so as all that proceed from them in that Way, are conceived and born in Sin.*" The PROOFS they here alledge, are, "PSAL. 51, 5. JOB 14. 4. JOB 15. 14. JOH. 3. 6."

The Doctrine of original Sin, in its more general View, having been abundantly confirmed by so many clear Scripture-Proofs, which Mr. *Taylor* has appear'd by no Means able to wrest out of the *Assembly's* Hands, it may therefore seem needless here to labour much in the Illustration of these other *Proofs*, bro't to establish the Particular now before us, respecting the *Conveyance* of original Corruption, in the Way of natural Generation: And it would be in a Sort endless, to trace this Opponent very minutely, in all his novel Versions, Interpretations, Paraphrases, and Reflections, in these and the following Pages of his Book. — For Brevity sake then I will single out one of the Texts (that on which he

he has laid out the most of his Skill and Pains) to be the only Subject of our present Examination : after which I may leave the rest to speak for themselves in the Conscience of every serious Inquirer, without much Solicitude to vindicate them against the Cavils of this Objector ; tho' that might be easily done.

It is the *Assembly's* first Proof, PSAL. 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*—Here, Mr. Taylor faults our Translators, as having “carry'd the Sense of this Text quite beyond the Psalmist's Intention.” (p. 131.) Yet he himself afterwards in effect adopts this very Sense, by owning, it is “a Periphrasis of his being a Sinner from the Womb.” (p. 134.) But if so, why may it not as well pass for a Periphrasis of his being a Sinner *IN* the Womb ? For a Man is no more an *actual* Sinner (which is what Mr. Taylor means) *at* his Birth, and for some Time *after*, than *before* it. Mr. Taylor allows the Psalmist to say, “*I was BORN in Iniquity*” : but then he thinks it only “an *hyperbolic* Form of aggravating his Sin.” (p. 135.) Yet, I don't see how this can consist with his main Hypothesis, of there being *no* such Thing as *original Sin*. For if I understand an *Hyperbole*, it is properly an *excessive* Form of Speech in asserting of *Fact*, or expressing of *Truth* only. Whereas, if there be no such Thing at all as being *BORN in Iniquity*, then this Phrase rather expresses a meer *Falshood*, and the Psalmist in using it does not confess a Reality, but only avers a *Fiction*. With what Truth could he call himself a *Sinner from the Womb*, or own he was *born in Iniquity*, unless it were with a View to the original Corruption of his *Nature* ?—For, such Phrases were not *truly* applicable in the Psalmist's Case, with relation to *actual* Wickedness, according to the Sense Mr. Taylor puts upon them ; since then they must express “the *Greatness* and *long Duration*” of his sinning. But David was an
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Example of early & eminent Piety ; & might perhaps be sanctified even in his very Infancy. It is certainly inconsistent with the sacred Story, and a contradicting of known Fact, to suppose him confessing himself a GREAT & OLD Sinner, in Mr. Taylor's Sense, as being one who "had contracted STRONG Habits of Sin," by addicting himself to vicious Courses from his Youth. To make the Man after God's own Heart use in such a Sense those Expressions, *I was a Sinner from the Womb, Behold I was born in Iniquity*, is to charge him with using the most extravagant anomalous Forms of Speech, not merely beyond the Truth, but even contrary to it. To suppose him terminating his Views in a Course of actual Wickedness, and strong contracted Habits of Sin, is to make him feign a Complaint against himself, which had no Foundation in Truth. A strange "*hyperbolical* Form of aggravating his Sin," that does not aggravate what was *Fact*, but only avows what was intirely *fictitious* and *false* ! — Was the Doctrine of Original Sin unknown or unacknowledg'd in David's Time ? Or, did he himself (like Mr. Taylor) explode it as a meer *Fable* and human *Fiction* ? In that Case it would appear very surprizing, that the Psalmist should so much as seem to avouch it ; and this in the awful Presence of GOD, by solemnly making the Confession in our Text. Should any Minister now-a-days in his publick Prayers use such Language, — *Behold, we were born in Iniquity, we were Sinners from the Womb* ; tho' he might only intend "*a hyperbolical* Form of aggravating actual Sin," I am prone to think, others would interpret it as a plain Confession of *Original Sin* ; or else would censure him as approaching too near to a *mocking of God*. At least, must not that be concluded a very ill-judg'd "*Form of aggravating actual Sin*," which, if taken in the literal Sense of the Terms, is indeed (even in the Opinion of him who uses it) rather a Form of *extenuat-*

ing, than of exaggerating Sin? I pray, how can Mr. Taylor, with any Consistency, use David's pretended "hyperbolical Form of aggravating his Sin" (*Behold, I was BORN in Iniquity*) when by the whole Tenor of his Book it appears he is of Opinion, that if our actual Transgressions proceed from *original Sin*, or the Corruption of that Nature with which we were *born*, then they must be *NO Sins at all*! Which if a true Consequence, it must needs follow, that David's Words in our Text (however translated) can be only a Form of *extenuating* his Sins, or pleading an *Excuse* for them. It looks therefore like a very odd Sort of *Hyperbole*, our Author would palm on the holy Psalmist!

We may reasonably suppose, David in this penitential Psalm had no Aim at all to *excuse* or *lessen* the Sin he was now lamenting. But as he designed, if not to *aggravate his Sin*, yet to aggravate his *Sorrow* for it, he takes Occasion to reflect on his *Birth-Sin*; a Sin inherent in his very *Nature*, and the *radical Sin*, from which, as the principal Cause, proceeded his actual Sins, and which must needs make him appear vile in his own Eyes.—His *actual Sin*, he confesseth in the preceding Verses: and then in the 5th Verse, tracing up the Stream to the Fountain, he confesseth his *original Sin*, and bemoaneth himself on Account of that *depraved Nature* he brought into the World with him; the sad Relicts of which Depravity he still felt in himself, notwithstanding his having long ago experienced a regenerating Change.—He had read in Scripture, of *Adam's* begetting Children in his own Image, and of God's pronouncing the Imagination of Man's Heart, *evil from his Youth*: and believing the true Scripture-Doctrine, he in effect applieth it to himself, *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me*. Now there being Nothing peculiar in David's Case, Nothing in the moral Circumstances of his Conception & Birth,

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but what is common to the rest of the World, this Confession of his seems very fitly brought by the *Assembly of Divines* in PROOF, that the *Corruption of Nature*, which is commonly called *Original Sin*, and which commenced with the Fall of our first Parents, the Root of all Mankind, is conveyed down from them to their Posterity, in the Way of *natural Generation*, so as all proceeding from them in that Way are *conceived and born in Sin*.

It doth not appear, that the *Assembly* meant to concern themselves with those over-nice Disputes, which have risen upon this Text, referring to the precise *Moment* when this Corruption of Nature begins to take Place in us, or the more particular *Modus* of its Conveyance to us. In using the Phrase, *conveyed by natural Generation*, probably they might have it partly in View to distinguish between the Way of conveying original *Corruption*, and the Way of conveying original *Guilt*, which is by a *judicial Imputation*; partly also to distinguish between Mankind in common, and the Man *Christ Jesus*, who tho' born of a Woman, yet being conceived in a *miraculous Way* by the Power of the Holy Ghost, came into the World with an *uncorrupted Nature*. Further, they might speak of Corruption's being conveyed by *natural Generation*, in Contradistinction to other Ways of communicating moral Infection; as by *Example*, and the like. And they evidently express themselves with Caution; only saying, — *conveyed from our first Parents by natural Generation, SO as all that proceed from them in that Way, are conceived and born in Sin*. — In the Use of the first Phrase here, I suppose they meant, in general, only *Succession* or *Derivation* in the Way of Nature. And undoubtedly they here use the Word, *conceived*, not in its strictest Signification, according to the Use of the Term by *Naturalists*, but according to its Acceptation among

Divines, who apply it in a lax or large Sense, including the whole Time of *Gestation*, or *Bearing*, even after the Union of Soul and Body, when properly *personal* Existence commences; which is the Time of *perfective Shaping* in the Womb, and which some have called the Time of *completory Conception*. Commonly in Scripture, I think, Man's Beginning is set forth under these two Terms, *Conceived* and *Born*; the former being used in its Latitude, as comprehending the very *ultimate* Fashioning, Cherishing, Increasing, & Strengthening, previous to the Birth. *Nutrition* (which consummates Formation) belongs to the Idea of *Conception*, as the Word is used in Scripture and by Divines, in Distinction from *Nativity*.—These Things consider'd, I look upon the most of our Author's Criticisms on the Text as insignificant and trifling, & his Arguings upon it nothing better.

Instead of *shapen*, he would have us read, *born*, or *brought forth*. But methinks it looks very unlikely, we should be *brought forth in Iniquity*, if intirely free from it all the while we were *made in Secret*. And even on Mr. Taylor's own Principles, and according to the Light he considers the Text in, as a *hyperbolical* Speech, why we may not be said as well to be *conceived*, or *borne*, as to be *born*, or *brought forth*, in Iniquity, I cannot imagine any good Reason. As to the Word in the Hebrew, Criticks have observed, 'tis of large Signification in the Scripture Use of it. It is said regularly to derive from a Root, that properly denotes being in *Pain* or *Grief*; and to be often metaphorically apply'd, in a Variety of Senses. The same Word is used in *Isai. 53. 5.*—He was *WOUNDED* (pained, or put to grief) *for our Transgressions*.—And by the Psalmist we may suppose it used in such a Latitude, as to take in the Time of painful *bearing*, or *carrying*, as well as *bringing forth* the Burden. When the *Hinds* calve, they
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are said to *cast out their SORROWS*. (Job 39. 3.) Their young Ones are so called, because *Sorrows* to them both *before*, and *in* their Hour.—Howbeit, to humour our Author, I am content that the first Clause in the Text be translated to his Mind. Only, we must then consider the other Clause as coming in by way of Amplification : *q. d.* Behold, *I was born in Iniquity*, yea, *EVEN conceived, in Sin*. Doubtless Mr. Taylor will own, that the Hebrew Particle connecting the two Clauses often bears this Sense.—Or, the latter Clause may suggest an Argument confirming the former : *q. d.* Behold, *I was brought forth in Iniquity*, AFTER *that in Sin my Mother had conceived me*. And some good Criticks have prefer'd this Version of the Passage ; as thinking, not only that the Force of the Particle will admit of it, but that the natural Order of Things seems to require it, if the first Clause be so translated.—Yet, at this Rate, what does Mr. Taylor's Argument gain by his varying from the Bible-Translation ?

But he criticises also on the Word, *conceived* ; and says, the Original “ properly signifies, *warmed*.” Which is no News : our Translators were sensible of this, as appears by their *Marginal* Version we see in some of our Bibles. However, Mr. Taylor himself confesseth, it is actually applied sometimes to *Conception*. Thò, he tells us, 'tis only in *two* Places, quoted by him ; and says, “ The *Sense* it hath *there*, will by no Means suit the Place under Consideration.” (p. 132.)—But is this any Argument, that the same Word may not also in this Passage of the Psalmist be applied to *Conception*, though in a Sense something *different* ?—Mr. Taylor allows the Hebrew Word to signify any Sort of *beating*, or *warming* ; and mentions many Instances of it's *various* Application. But when considering it as apply'd to *Conception*, he wrangles ; and because, as used under this Application, in one or two Places, it is there *con-*
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*fin*ed in its Sense, therefore he will not allow it in another Place to be used under the same Application, where it cannot well bear that confined Sense, but must have a more *extensive* Meaning. What may we suppose this owing to, but unreasonable Prejudice in Favour of his own Hypothesis? Why else does he contend for the Word's being limited to signify a *transient* Act, if apply'd to Conception; when at the same Time he knows, that both the Notation of the Hebrew Word, and the Nature of the Thing it is apply'd to, will justify the using it in a more unlimited Sense, to signify the *continued* Act of warming, from first personal Existence to coming into the World? — And our Author expressly owns, the Word is sometimes “apply'd to *Warmth*, by which the Body is NOURISHED.” (p. 132.) “And of *this* (he says) he makes no Doubt, *David* here speaketh.” (p. 134.) — Very well: then it seems there is nothing in the Text inconsistent with the Purpose it is apply'd to by the *Assembly*. For I suppose, he will allow, there is *Nutrition* in the Womb. And that belongs to the Idea of *Conception*, as contradictinguish'd from *Nativity*. — Yet he adds, “The Expression conveyeth the Idea, not of his being *conceived*, but of his “being *warmed, cherished, or nursed* by his Mother AFTER he was born. — Which hath no Reference to the “original Formation of his Constitution.” — But in this Assertion, our Author may be a little too dogmatical. For, was he not *warmed, cherished, and* (if you will) *nursed* by his Mother, as well BEFORE he was born, as after? And hath that “no Reference to his original Formation,” in the large Signification of the Phrase, as used in Scripture and by Divines? This *original Formation*, in the Scriptural and Theological (whatever it be in the Philosophical) Notion of it, is a gradual, progressive Work, and includeth as well what is *subsequent*, as what is antecedent, to the Animation of

of the Body; *which in Continuance is fashioned.*—The vital *Warmth*, whereby the Body is *nourished, cherished,* and *invigorated* in the Mother's Bowels, belongs truly to the Idea of *Conception*, according to the more lax Use of the Word in Contradistinction to *Birth*. And if *Physicians* and *Naturalists* do not use it with the same Latitude, "that is evidently foreign to the Purpose," in this Dispute among Divines or Christian Moralists.—Mr. Taylor therefore might have spared the Pains of his learned Speculation, which for Modesty sake he has dressed up in *Latin*. And to confront this, it may suffice to give the learned Reader, in the same Language, the Judgment of that renowned Professor, Dr. JOHN PRIDEAUX, on our Text; who, in Concurrence with other great Men, cited by him, has the following Words in the 21st of his *LECTIONES*. — "*In Peccato calefecit me Mater mea*] ac si dicat, *POSTQUAM me Peccatum habentem GESTAVIT utero Mater mea. Quid dici potuit pro peccato originali expressius?— [Verbum in hebræo] non significat gignere, aut concipere, in quibus Parentum potuit esse actualis Culpa, sed calefieri, et foveri, quod spectat ad Fœtum jam formatum, et in Peccato calefactum et vegetatum.*—

I consent then, that the Text be read, *In Sin did my Mother WARM (or, CHERISH) me.*—However, as the Psalmist mentions his MOTHER only (and not any other Nurse, nor so much as his nursing FATHER) this signifies plainly enough, that he refers here to that continued Warming or Cherishing she gave him *before* he was born. And by the Psalmist's speaking in such Terms of *Personality*, it appears, that he refers particularly to the Time of Nutrition *subsequent* to his Body's being *animated*. — *Behold, I [a Person] was born, or brought forth in Iniquity, after that in Sin my Mother warmed or cherished ME.*—Many Divines are of Opinion, he could not with any Propriety speak of his being warm-

ed in SIN, till *after* he was actually become a *Person*, by the Union of Soul and Body.— It may be worthy of Remark, that the same Word which is used here, is also used (*Job* 39. 14) where the Ostrich is said to *warm her Eggs in Dust* ; which some Interpreters think, served in stead of *Incubation*, until they were hatched. And the like kind of vital *Warming* in the Case of the dead Son raised by the Prophet *Elisba*, is expressed by the same Word. (2 *Kin.* 4. 34.) — So in the Text, *David* had his Eye to a *continued Warming* ; and means, he had a *corrupt Nature*, even while *his Mother warmed him* in her Bowels.

Mr. *Taylor*, I think, seems a little to forget himself, when he affirms, that the Psalmist in our Text, respected the Time AFTER *he was born*, and speaks of *his Mother's NURSING him in Sin*.—I pass over the seeming Inconsistency between this, and his *Latin Amusement*, where he talks as tho' the hebrew Word, apply'd to *Conception*, was properly limited to the *Initia prima*, or the very first Principles of it ; exclusive of all Reference to the Progress of it in Nutrition : and yet now he can stretch the Meaning beyond all Bounds, and make it denote something *consequent* even to *Birth* itself. This he calls *Nursing* ! For, not satisfy'd with the natural Sense of the Word used in the Original, he presently changes his Version, which he had been so elaborately defending ; and now in Lieu of *WARMED me*, he reads it, *NURSED me*. “ And then (says he) “ the Verse will run thus ; Behold, *I was born in Iniquity, and in Sin did my Mother NURSE me.* (p. 134.) Indeed so fond is he of this his *last* Version, that he has it over again in the next Page,—“ *In Sin my Mother NURSED me.*”—And in all his following Discourse on the Text he never once uses again his *first*, *WARMED me*.—But what does he mean by this *NURSING* ? If he intended the *literal* Sense, as the Word is understood

stood in common Use, it is contrary to his declared Principles, to suppose that *David* at his Mother's Breast had any *Sin* in him for her to nurse him in.—And what then can he mean, but that his Mother *sinned*, if not in nursing him, yet *while* doing it? But what is that to the Purpose?—Or, if he intended the *metaphorical* Sense, as tho' his MOTHER *nursed* him up in *actual Sin*, as soon as he was capable of it, or did not bring him up in the Nurture and Admonition of the Lord, but rather corrupted him by a vicious Education, so that he "*contracted strong Habits of Sin*," thro' her wicked Counsel and Example, or criminal Indulgence, I look upon this as a scandalous Reflection on the Memory of a *Hand-maid of the Lord*; which surely was far from the *Psalmist's* Intention, who had a deeper Sense of filial Duty, as well as more of the Fear of God, than thus to reproach and vilify his pious Parent, even amidst a solemn Act of divine Worship. And it implies also a gross Reflection on the *Psalmist* himself, as if he had been vicious in his young Days; who yet could make that Appeal to God (*Psal.* 71. 5.) *Thou art my Trust from my Youth.*—To whom also GOD gave Testimony, saying, *I have found David, the Son of Jesse, a Man after mine own Heart, who shall fulfil all my Will.* (*Act.* 13. 22.)—Yet Mr. Taylor, viewing the Text as *David's* Confession of his being a *Sinner from the Womb*, observes upon it, that "This is as much as to say, in plain Language, *I am a*
" GREAT SINNER. *I have CONTRACTED STRONG*
" HABITS of Sin." (*p* 134.) So he resolves it into a meer *Hyberbole*, and represents it as only a figurative Form of aggravating his actual Wickedness. — This he endeavours to illustrate by two pretended *parallel* Texts, *Psal.* 58. 3. and *Isai.* 48. 8. which, as they have been occasionally mentioned and glossed on before, I think, need not be particularly taken Notice of here.

Only I will make a few Remarks on his citing two other Places of Scripture (JOB 31. 18. & ISA. 49. 1) where, he observes, similar Phrases are "used to signify early and settled Habits of *Virtue*"; which yet he thinks none will suppose designed to signify their being *native* and *hereditary*: and therefore he charges it to "unreasonable Prejudices, as what only must hinder us from clearly seeing the *same Sense* in a like Phrase in the Text under Consideration." (p. 135, 136.) — But certainly Mr. Taylor will not insist on it, that like Phrases must always invariably carry with them a like Meaning. Else he himself must stand condemned out of his own Mouth. For it is common with him, to take similar Expressions in a *dissimilar* Sense. Nay, when found in the same Chapter, and apply'd to the same Case, he has not spar'd to put a widely differing Sense upon the same Phrase. For instance, in *Rom. 5.* the Word, *Sinners*, at Verse 8. he takes in the *literal* Sense, for Offenders; yet at Verse 19. he fly's to a *figurative* Sense, and will have to mean only, *Sufferers*. — By the Way, it is something of a Wonder he did not think of taking the same Method with the *Psalmist's* Words, and turn them to a *metonymical* Sense: then the Text would run thus, *Behold, I was brought forth with SUFFERING, and with SORROW did my Mother nurse me.* — But it seems, the Thought escaped him here; tho' there may be some Colour for such a Gloss here, more than in the Place where he uses the like. However, understanding the Words, *Iniquity* and *Sin*, in their moral and proper Sense here, he contrives another Evasion; and looks upon the *Psalmist's* Expression as only "an *hyperbolic* Form of aggravating his Sin." But, as I said, it is a strange Way of *aggravating* his Sin, to plead his having been *nursed* in it, and so to throw the Blame on his *Mother*. This by no Means looks as if he designed an *Hyperbole*, even supposing him

him to speak of *actual Sin* in general. And as to the particular Sin, on Occasion of which he penned the Psalm, there seems little Connection of Idea's between *That* and *Nursing*.—We have the utmost Reason to conclude the Psalmist speaks of *original Sin*, in which his Mother *warmed* him before he was born. And *that* is an Evil, in some Respects, too VAST, to admit of an *Hyperbole*: Here no Language can well be *excessive*: Indeed no Words can express it's Malignity with sufficient Energy.

Nor is it any Argument, that *David* must intend such a Form of *excessive* Expression, in describing himself as a SINNER, merely because something like an *hyperbolical* Way of speaking may possibly have been used by *another*, in describing himself as a SAINT. The Cases are exceeding different; and while the one can scarce admit of an *Hyperbole*, the other will readily admit of it.—As to the Text in *JOB*, where that good Man tells how he had been *from his Youth*, a Father to the Orphan, and a Guide to the Widow *from his Mother's Womb*, he may easily be understood as intending to suggest, if not that he had in his Constitution a *natural* Tenderness towards the Afflicted, yet that he had in his Childhood the Seed or Principle of a *gracious* Love planted in him; which, as soon as he was in any Capacity for reasonable Action, discover'd it self in proper Expressions of Sympathy.—Indeed, so far as *Job* here refer'd to positive *Facts*, it's granted he could only mean, that *from a Child*, even as long ago as he was able to remember, he had been in the Practice of Compassion and Benignity. And in this latter View of the Text, his Expressions are allow'd to have an *hyperbolical* Aspect: for he could not possibly do Works of Charity (in Strictness of Speech) *from his Mother's Womb*, before or as soon as he was born. So far then as he respected the actual Practice of Charity,

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he could only mean, that he was *early* and *persevering* in it.—But still Mr. *Taylor* can make no great Advantage of this Concession. For *Job's* charitable *Practice* doubtless was founded in a charitable *Principle*, or Habit of Mind : and he may easily be supposed to have this, really *existent* in him, *previously* to all moral Action. In regard of this *early* and *settled Habit* or *Principle* within him, he might virtually and constructively be a merciful Man *from his YOUTH*, and from his very *INFANCY*. And if the Case was so, he might, in Reference to *that*, express himself in some such Manner as he does, in the Text, without any such Form of Aggravation, as Mr. *Taylor* pretends. *Job's* happy Case might be the same with that of *John Baptist*, of whom it was said in Prophecy, without an Hyperbole, *He shall be filled with the Holy Ghost even from his Mother's Womb.* (Luk. 1.15.) This was actually true of him, notwithstanding he was for some Time incapable by reason of natural Imperfection, to exhibit the *Fruit of the Spirit*, in the Exercise of Love, and Practice of Piety.—And thus, in a like Manner interpreting those other Texts (*Psal.* 58. 3. and *Isai.* 48. 8.) as referring to the PRINCIPLE of Sin, which is naturally rooted in the Heart of Man, and reigning in all unconverted Sinners, even from their Childhood (inclining them as soon as they are capable of it, actually to depart from the living God) they may in *that Respect* have it said of them, without an Hyperbole, that they were *estranged from the Womb*; or, may be called *Transgressors from the Womb*, without any Figure or Form of Aggravation.—But this may suffice for the Text in *Job*, cited as a parallel Passage.

I must not omit to observe here, that altho' Mr. *Taylor* was pleased to quote *two* pretended parallel Places, which by a similar Phrase express “early & settled Habits of *Virtue*,” yet he has attempted to argue on

one only, and speaks but diffidently of the other. I guess at the Occasion of this. Perhaps it might be because he was sensible of the bright Evidence there is, that the Prophet in this other Passage speaks (not so much, if at all, historically of *himself*, but) prophetically, in the Person of the *Messiah*. *The LORD hath called me, from the Womb; from the Bowels of my Mother hath he made mention of my Name.* ISAIA. 49. 1.— If this had happened to be the Place that the Evangelist *Philip* heard the *Eunuch* reading in the Prophet *Isaiab*, and had had the Question put to him, *I pray thee, Of whom speaketh the Prophet this? Of himself, or of some other Man?* I doubt not, the Evangelist would have opened his Mouth, and from this Scripture would have preached unto him *JESUS*. — Unquestionably the Prophet here intends the same Person, whom (in the Context, he says) *the LORD formed from the Womb, to be his Servant, to bring Jacob again to him;—the same Person, whom the LORD here promiseth to give for a LIGHT to the Gentiles; that he should be for SALVATION unto the Ends of the Earth, &c.* Which are certainly Predictions concerning *CHRIST*; and some of them are expressly apply'd to him by the inspired Writers of the New Testament. — Now the Phrase in Dispute, between Mr. *Taylor* and me, is undoubtedly *here*, as apply'd to our Saviour, to be understood in the Strictness of the Letter, without the least Room for an *Hyperbole*, or Excess of Expression. Corresponding hereto are many descriptive Passages in the Volume of the New-Testament. As, those Words of the Angel to the Virgin, *That HOLY Thing which shall be born of thee.* — And those Words of the Apostles in their Prayer, — *Tby HOLY Child Jesus* — Those of *John Baptist*, — *The Lamb of GOD* — Those of *Peter*, — *The precious Blood of Christ, as of a Lamb without Blemish and without Spot* — and those of *Paul*, — *Who is holy, harmless, undefiled, &c.* Truly, He was

so by Nature, *from the Womb*, in the strictest Sense, "Being conceived by the Power of the HOLY GHOST, in the Womb of the Virgin *Mary*, he was born of her, yet *without Sin*," as the *Assembly's* Catechism well expresses it. But of this *immaculate* Conception and *holy* Birth the Man *Jesus* is the *only* Instance, among all the numerous Descendants of *Adam*. He is an Exception from the Multitude of his Brethren. God *FORMED him from the Womb*, to be his *Servant*, in a Sense not applicable to the Prophet *Isaiab*, nor to any one else born of a Woman. None ever, besides him, *lived without Sin*, or was *born without Sin*. But *JESUS* was even *born* that HOLY and JUST ONE, which he ever was, both living and dying. Indeed he is said to have been *made in the Likeness of SINFUL Flesh*; but then it was only in the *LIKENESS*, exclusive of the Reality: whereas, all others come into the World with the *Reality*, and not merely the *Likeness*, of *sinful Flesh*.—This (by the Way) pointeth out a clear Difference between the *Temptations* of *CHRIST*, and those of Mankind in common. *Christ* was *tempted in all Things like as we are*; yet *without SIN*: which can be said of no one else in the World. When *we* are tempted to commit Sin, it is chiefly owing to *LUST* within our selves, which we were born with, if we are overcome with the *Temptation*. But the Man *JESUS* had no such intestine *Foe*, to ensnare and seduce him. He was *tempted of the DEVIL*, with much Violence and Subtilty: but having none of the *Lusts of corrupt Nature* in him, and having a Heart strongly biassed against all *Sin*, *Satan's* *Temptations* had no Success or Power over him at all. Hence that Saying of *CHRIST* (*Joh. 14. 38.*) *The Prince of this World cometh, and bath NOTHING IN ME*; Nothing in me of a *corrupt Nature*, for him to work upon: Nothing in me of *deceitful Lusts*, to second and enforce his *Temptations*; Nothing in me of *Ignorance*

rance of his Wiles (as was the Case with *Adam*) that might give him an *Advantage* to delude and seduce me.—Hence CHRIST stood firm as a Rock, against all the Batteries of Hell: and no Temptations could shake his Faith, or make the least Impression upon him, to corrupt his Virtue in any Measure. The Principle of Holiness, deeply radicated in that Nature with which he was *born*, and constantly fortify'd by the Spirit of Holiness resting on him, secured him effectually against all the Attempts of Earth and Hell to draw him away. And indeed his *human Nature* being in personal Union with his DIVINE, this render'd it utterly impossible that the second Man should ever sin and fall, as the first Man did.—The last *Adam* being the LORD from Heaven, he was not only necessarily born without Sin, but also in no Capacity of becoming sinful.—I am aware, that it's a Maxim with Mr. Taylor, “A necessary Holiness is NO-Holiness.—And in Consequence (says he) *Adam* could not be originally created in Righteousness and true Holiness.” (p. 180.) He much insists upon it, in the Case of *Adam*, that “Original Righteousness is inconsistent; that “Con-created Holiness is a Contradiction:—“Because (says he) if Righteousness and true Holiness were created with him, or wrought into his Nature at the same Time he was made, it would have been produced in him without his Knowledge and Consent, and so would have been NO Righteousness at all. —Righteousness (he tells us) is right ACTION. But *Adam* could not act, either in willing or doing right, before he was created.” (Sup. p. 161.)—But now let this Reasoning be apply'd to the Case of the second *Adam*; and then the Absurdity of it will appear, as it must hence follow, that the Man Christ could have NO true Holiness at his Birth, if ever at all in his whole subsequent Life.—To which Objection Mr. Taylor's Answer is
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only this—"But, our Lord did *exist before* he was made Flesh & dwelt among us." And he subjoins that confident Assertion, "*My Reasoning* would hold good with respect to GOD [himself] were it true that he ever did *begin to exist*." (ib. p. 162. — By which we learn, our Author's settled Principle is, that no Being at all, who hath a *Beginning* of Existence, can be by Nature holy, or originally righteous. According to this, not an *Angel* in Heaven was at first created holy and righteous. How then can he consistently suppose, the *Man* Jesus Christ was at his *Birth* a Subject of *true Holiness*? I look upon it a meer Flim and Evasion, to plead, that "*he existed before* he was made Flesh." For if this only means, That Christ existed in his *Divine Nature*, what is that to the Purpose of our present Argument? *God sent forth his Son, MADE of a Woman.* (Gal. 4. 4.) The Question is, Whether he was *now* made holy and righteous? It's true, *The WORD*, who in the *Beginning* was with GOD, and was GOD, had a *Holiness* prior to his Incarnation, and could consent, as to be *made Flesh*, so to be made *holy* Flesh.—But the Difficulty is, how his *Flesh* could be *holy*, from its first being *made*, if *connate*, or *concreated* Holiness be a *Contradiction*. If original Righteousness be *inconsistent*, how can Mr. Taylor with any Consistency allow the *Man* Christ Jesus to be holy or righteous at the Time of his *Birth*; when he was through natural Imperfection incapable, like other Infants, of that *right ACTION*, in which only, our Author supposes, Righteousness and true Holiness consists? If Righteousness be only *right ACTION*, the *Child* JESUS (without a Miracle) was in Effect as incapable of it, at least before he was born, as the *Man* ADAM was before he was created.—Truly I can't see how Mr. Taylor will be able, from his Plea of *Pre-existence*, to support his *Reasoning*, against the Objection made to it from the Case of our LORD's *Birth*, unless
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he can prove the *Præ-existence* of the MAN *Jesus Christ*; which appears to me something of a Contradiction!— If Mr. *Taylor* means, that Christ *before* he was born of the Virgin, *existed* in respect of his human *Soul* (or the *created Principle*, that animated his *Flesh*, whatever our Author may suppose it to be) still how is this to the Purpose, admitting it to be true? For his *Soul* (or animating Principle) must have a *Beginning* of Existence, even tho' it be supposed to have been created before all Worlds: and according to Mr. *Taylor's* Notion of the Matter, Nothing whatsoever, whose Existence had a *Beginning*, can be naturally or originally *holy*. The Result of this is, he must maintain, respecting the Man *JESUS*, that his *Spirit* could no more be made holy, than his *Flesh* could be born holy.

I will suppose it may be said here, that altho' the *Soul* of Christ has (strictly speaking) NO original Righteousness, yet his *præ-existent* State, being a State of *Trial*, he did, in Consequence of *right Action* in that State, merit to be *born holy*, when he should enter upon his *incarnate* State; and so it came to pass, that he was righteous or holy *at and from* his Birth.— But still I don't see how this solves the Difficulty, or avoids the Contradiction. For upon this Hypothesis, where was CHRIST's *Virtue* or *Righteousness*, in the Time of his *incarnate State*? According to the Principles laid down by our Author, if the Man *JESUS* was holy *from the Womb*, or righteous the first Minute he was *born*, then Righteousness or Virtue was *natural* to him; “and if natural, then *necessary*; and if necessary, then NO Virtue or Righteousness at all.” Mr. *Taylor* thinks, “*his Reasoning* must hold good, even with respect to the blessed GOD himself, if he had ever *begun to exist*.” And I presume he will not deny, that CHRIST's *Humanity* had a *Beginning* of Existence. What therefore, according to him, must become of all that “*consummate Virtue*”,

which he sometimes is so just as to attribute to *Jesus Christ*!—Truly, for ought I can see, this Author must either give up his Favourite-Train of Thought and Reasoning, which, by his having it over so often, he seems to lay great Weight upon; or else must allow it to be of like Moment and Force with respect to all and every Being, indifferently, whose Existence ever had a *Beginning*: and consequently, of equal Validity with respect to the Man *Jesus*, as to the Man *Adam*.—If he sees fit to adhere to his *Way of Reasoning*, I cannot see how he will be able to avoid *denying*, that even the Man *JESUS* was born *holy*; and to deny this, I think, will be flying in the Face of incontestible Revelation.

I pray, What Sense, consistent with his Way of thinking and arguing, can Mr. *Taylor* put on the forementioned Words of the Angel to *Mary*?—*THAT HOLY Thing which shall be BORN of thee*—If he should deny that this respects *real* or *moral* Holiness, he must suppose it to respect only a *relative* Holiness: But this is comparatively an inferior Sense, quite too low to have such an Emphasis put upon it. In this Sense the *Children* of Believers, in common, have the same Epithet apply'd to them; *Now are they HOLY*. But surely, not *holy* in the same Sense, as the Child *Jesus* was so called.—Or, will Mr. *Taylor* suppose, Christ is called *That holy Thing* by way of *Anticipation* only, with regard to what he would be in *Futurity*? But then, with the like View and upon the same Grounds might not all that are *chosen* to Salvation thro' Sanctification of the Spirit, and who in Time shall actually obtain it, be call'd *holy* ere they are born?—Or will he chuse to make a *Proverb*, and an *Hyperbole*, his Refuge here, as in other Cases? He is positive, that in *Job* 31. 18. the Phrase, *from my Mother's Womb*, is used only in a proverbial figurative Way, to signify *early and settled Habits of Virtue*. “ And (says he) *probably* it is of the

the like Import ISAI. 49. 1." — As he thinks it a *Proverbial* Expression, I would ask, by the Way, May it not then be applicable, in that Light, even to *Adam*, tho' he had *no Mother*, unless it were the *Earth*, out of which he was taken? However, in Mr. *Taylor's* View of the Phrase, it also is an *hyperbolic* Expression, and only signify's "the *Greatness* and *long Duration* of a Thing." It seems then, according to our Author, when the MESSIAH is said in the Prophet to have been *called and formed from the Womb* God's *Servant*, the most that is "*probably imported*" hereby, is, that CHRIST was an Example of "*early and settled Habits of Virtue*," or was *eminently* and of a *long Time* God's good and faithful *Servant*. — Truly, I wish, Mr. *Taylor* had explained himself, and argued a little upon this Text.

For I am loth to suppose, he will deny that ISAI. 49. 1, hath Reference to the MESSIAH; or, that the Prophet's Words, in this View, will admit of the *literal* Sense, without any Occasion to recur to a *Figurative*, or a *Proverbial* Form of Speech, for their true Interpretation. And yet I am at a Loss, how to *reconcile* these two jarring Principles, "*Original Righteousness inconsistent*," and the Man *Jesus* originally righteous. — I cannot receive the former, because I firmly believe the latter. And because I hold original Righteousness *not inconsistent* in the Case of the Man *JESUS CHRIST*, therefore I hold it likewise *not so* in the Case of the Man *ADAM*; *who*, the Apostle tells us, *is the Figure* (the *Shadow* or *Resemblance*) *of Him that was to come*; meaning *CHRIST*, whom the same Apostle therefore calls *the last ADAM*. I believe, they resembled one another, not only in that both of them were *publick Persons*, but in that both of them came into the World with *holy Natures*. And in these Respects they are *Exceptions* from all Mankind besides. Partly on these Accounts, the one is in Scripture called the *FIRST Man*, the other the *SECOND Man*,

as if no one at all ever *intervened* betwixt them. For none that ever existed *between* these two Men, either sustained the like *publick Capacity* they did, or came into the World with the like *holy Nature*.

On the whole, I am obliged to our Author for bringing this Text into View, because it evidently presents us with a clear EXAMPLE of *Original Righteousness*; and one Example is enough to confute all his *Reasonings* against it. And then *this* Point once gained, it will be [the more easy to gain the *other* Point also; which is so connected with this, that in our Author's own Opinion it must stand or fall therewith. Mr. Taylor does not judge amiss, when he elsewhere observes, "The whole Scheme of *Original Sin* has a necessary Dependence upon *Original Righteousness*." So that "*Original Righteousness* is reckon'd one great Pillar of *Original Sin*." But whereas he hath said, "It appears to him, that the common Scheme of *Original Righteousness*, as well as that of *Original Sin*, is without any Foundation in Scripture;" I must needs say, The very contrary appears to me; in regard of the *former*, as we have a clear Example of it in the Man JESUS CHRIST, according to *Isai. 49. 1.* and in regard of the latter, as we have a clear Example of it in DAVID, according to *Psal. 51. 5.*

David was early and eminently a *servant of the Lord*, yet he could not say of himself, in the same Sense as JESUS in the Prophecy speaks of himself, *The Lord from the Womb hath called me: The Lord formed me from the Womb for his Servant.*—So far from this, that David's Confession relative to himself, is the very Reverse: *Behold, I was shapen* (or, if you will, *brought forth*) *in INIQUITY; and in SIN did my Mother conceive* (or, *warm*) *me.* He owns himself a *Sinner from the Womb; bred and born a Sinner.*—We have then in the Psalmist an Example of *Original Sin*; witnessed by a solemn Confession from his own Mouth.

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But I must remember, Mr. *Taylor* advances several OBJECTIONS against this ; which he will doubtless expect some Reply to. And they are such as I need not be long in answering.

(1.) We have the old stale Objection ; “ In the whole Psalm, there is not one Word, or Hint about *Adam*, or the Effects of his Sin upon us.” (*Pag.* 136.)— I answer, Neither is there one Word nor Hint about *Adam*’s Posterity in the whole Record of the Sentence passed on him. (*Gen.* 3. 17,—19.) Yet it ought to satisfy us of their Concern in it, that the Scripture assureth us elsewhere, *In ADAM all DIE*. And it may as well convince us of their Concern in *Adam*’s Fall, that the Scripture assureth us, *By one Man’s Disobedience many were made SINNERS*. The Fall of *Adam*, and the Effects of it upon his Descendants, are presupposed by the Psalmist, when he confesseth himself a Sinner from the Womb.— Our Author really but trifles, if he only means, that *Adam* is not expressly named here, nor the Effects of his Sin upon us mentioned explicitly as such.— And if he means, that Nothing of that Nature is understood, or implied, this is meer begging the Question. For the Dispute between us is, whether the Psalmist is here (in *vs.* 5.) confessing a Corruption of Nature, which he brought into the World with him. We hold the Affirmative : Mr. *Taylor*, the Negative. The Text is so plain, that he don’t disown, the Language of it looks favourably on our side of the Question. Nay, he himself makes the Psalmist say, in the first Clause, *I was BORN in Iniquity*. But he pretends it to be only a strong Figure of Speech, “ an hyperbolical Form of aggravating his Sin : ” Which has been shewn to be an idle and groundless Fancy. Though, the other Clause he reads thus,— *And in Sin did my Mother WARM me*, or *NURSE me*, i. e. after he was born. Which if Mr. *Taylor* thinks intended to suggest as if his

his *Mother* had trained him up in Wickedness, must be looked upon as indeed "a mixing the *Forgery* of his Imagination with the *Truth* of God." Or, if he thinks this Clause to be of an *hyperbolical* Strain, like the other (as on Recollection I apprehend he may, tho' he does not expressly say so) then he must suppose, that by being *nursed in Sin*, *David* only meant that his Vice was *great*, and of *old Date*; as it were, sucked from the Breast, or drank in with his Mother's Milk.—But this at best is only an artful Gloss, to elude the obvious Sense of the Text: Nor can I persuade my self, that in this *Penitential* Psalm, on so *melancholy* an Occasion, and in a *melancholy* Frame, King *David* could allow himself thus unaccountably to *hyperbolize*, and seem to trifle with *Proverbial* Sayings, even when speaking to GOD in a solemn Address.—I think then, the Psalmist's Words cannot fairly be considered in any other Light, than according to what appears so evidently on the Face of them,—A mournful Confession of his being *conceived and born in Sin*; as the Assembly of Divines understood the Text. Now, this native Pravity being nothing singular in *David's* Case, but only common to him with the rest of Mankind, and being a Thing so universal, must have some *universal Cause*, it can't rationally be supposed to be any other than a Consequence of *Adam's* Sin; who was the Root and Source of the whole human Kind, and who having *corrupted himself*, can't be supposed in Reason but to have communicated a *corrupt Nature* to his Progeny. So that, tho' there be not a *Word*, yet at least there's a *Hint* (a strong Implication) in the Text, of *Adam* and the Effects of his Sin upon us: and I am truly sorry to find that any Man can read the Text, and not *take the Hint*.—However, it's enough for the *Assembly's* Purpose, if this Text proves a *corrupt Nature*, derived by *David*, and of Consequence by every one else, from his *immediate Parents*:
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for this, in the long Run, will carry us up to *Adam*, and centre the Effect in *him*, the common Father of all.

(2.) Mr. *Taylor* objects, "That the *Psalmist* is charging himself with his own Sin, confessing 'and lamenting his own personal Wickedness before God."—True, I grant, he confesseth *actual Sin* (in the Context) which indisputably was *his own*. But how does his confessing *that*, appear inconsistent with his confessing likewise *original Sin*, the seminal Principle or Source of the other; which also was truly *his own*, as being inherent in him? In regard that this Corruption of Nature was subjective, in his whole *Person*, it may properly enough be consider'd under the Notion of "his *personal Wickedness*." And this his *Birth-Sin* he laments before God, as well as his actual Transgressions, which proceeded therefrom, as Branches spring from the Stock or Streams from the Fountain.—'Tis thought to be the Manner of the SPIRIT, in *convincing of Sin*, most commonly to begin with the Conviction of *actual Sin*, and then of *original Corruption*, the radical Sin. Agreeably the *Psalmist*, now upon a Process of *Repentance*, first penitently acknowledges his actual Transgressions (v. 3, & 4.) And then goes on (v. 5.) to acknowledge the original Depravity of his Nature; bemoaning himself before God, as "conceived and born in Sin."—Oh, did Men truly feel the Burden of Sin, as *David* now did, and had they in themselves the like *Brokenness of Heart*, it seems to me, this would constrain them to make the like Confession, even of Sin dwelling in them from the very Womb.

(3.) He adds, "But if we take the Words in the *literal Sense* of our Version, then is it manifest, that it chargeth *not* himself with his Sin and Wickedness, but *some other Person*;—throws the whole Load of his Iniquity and Sin from off himself upon *another*. And upon *whom*?—Upon *him that shaped*, and up-

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“on *her* that conceived him.” (Pag. 136, 137.)— But methinks, Mr. Taylor's first Objection above, should have kept it in his Mind, that there was a *third* Person, who might properly have been introduced here, and whose proper Place might be *between* him that *shaped*, and her that *conceived*. I mean *Adam*, the first Man, and the common Father of the whole World of Mankind, in whom Sin commenced, and in whom our Nature fell from its first Estate, who is the *blameable Cause* of his Posterity's being *shapen in Iniquity and conceived in Sin*. We are expressly assured in Scripture, that God at first *made Man UPRIGHT*, that he formed *ADAM after his own Likeness*, in the Image of his own moral Rectitude; but that this first Man *sinned and fell*; and that *by one Man Sin entred into the World*. — *ADAM* having *corrupted himself*, one Consequence was, that when he began to propagate his Species, he communicated his Nature in a *corrupted State* to his Offspring. We read, *He begat Children in the Image of himself*, i. e. of himself *morally*, as well as naturally considered; of himself as a *fallen and depraved Creature*. And in this Way the *Corruption of human Nature* has been transmitted down from him thro' all successive Generations. *God hath made of ONE BLOOD all Nations of Men*: and the Fountain of this *BLOOD* being poisoned in *Adam*, all the Streams naturally issuing thence, partake of the Infection. If the bare Reason of Things will not satisfy any, let them learn to acquiesce in the *Oracles of GOD*; who has expressly informed us, that *by one Man's Disobedience many were made Sinners*; That *all have sinned, and come short of the Glory of God*; That those who by a transforming Change do come to *bear the Image of the HEAVENLY*, did once *bear the Image of the EARTHLY*; That *Christ suffered for the Unrighteous* (a Character belonging to *Infants*, if included in the Redemption by Christ) and

and, That if one died for all, then were all dead. These are the exprefs Dictates of Divine Revelation: and if any will affect to be *wise above what is written*, let them take Heed, lest *professing themselves to be wise, they become Fools*.

As to Mr. Taylor's Argument against the literal Construction of the Text, from GOD's being the *Former* of Mankind, this has been (I think) sufficiently answered before: and therefore I shall now add but little to what has been already offer'd. I observe our Author's Words (p. 137.) "And who *shaped* him? Certainly GOD, his and our Creator. And this *David* understood perfectly well." I believe it; I also believe, he as well understood *Original Sin*: and because he saw a perfect *Consistency* between these two Principles, therefore he confesses both, with like Solemnity, in his Addresses to GOD. *Thy Hands* (says he) *have fashioned & formed me*: and out of the same Mouth proceeded this other Confession, *Behold, I was shapen in Iniquity*.—But says Mr. Taylor, "Now if GOD *shaped* him in the Womb, and if he was *then* and *there* shapen in Iniquity, pray, tell me, By whom was he shapen in Iniquity?"—Perhaps it might justly suffice, for the present, in Return to this Question, to propose to our Author another, and so wait his Answer. We have found he is for a different Version of the Passage before us, and contends to have it turned, *Behold, I was BROUGHT FORTH* (or, *BORN*) *in Iniquity*. But then, he might have consider'd, that GOD is as well the Author of *Birth*, as of *Conception*: and might have remembered how the same *David*, who says, *Thy Hands have made me and fashioned me*; says likewise, *Thou art he that took me from the Womb?* (Psal. 22. 9.) As also how those good Men, *Job* and *Jeremiah*, in their Hours of Temptation, impatiently expostulated with God, because he had *brought them forth out of the Womb*; regretting that

he had not let *their Mother be their Grave*, &c. (*Job 10. 18. Jer. 20. 17, 18.*) Now, if God BROUGHT FORTH David out of the Womb, and if he was then BROUGHT FORTH in Iniquity, pray tell me, BY WHOM was he brought forth in Iniquity? Or, to WHOM must it be attributed, that he was BORN in Sin? Or how could he with Pleasure reflect upon his Birth; continually praising God, as being *He that took him out of his Mother's Bowels*? (*Psal. 71. 6.*) Nay, why did he not rather (like the others above-named) considering how he was born in Sin, and born to Trouble, even curse the Day wherein he was BORN, or complain against God, because he slew him not from the Womb, that he should never see the Light?—I can guess what is like to be Mr. Taylor's Answer to me, and that it will turn upon an *Evasion* (as usual) by pleading, that he understands David's Words about his being brought forth in Iniquity, as only intended for “a hyperbolical Form of aggravating his Sin.”—But since David perfectly well understood that GOD brought him forth, it seems to be taking too much Liberty with his Maker, thus to speak to Him only in a *Proverbial* and *figurative* Way, of his being BROUGHT FORTH in Iniquity, or born in Sin; at the same Time meaning No such Thing in Reality; but believing this BIRTH-SIN to be a meer *Fiction*, and the Supposal of it to be a *Reproach* to his MAKER. Indeed, how inconsistent is it with the whole Tenor and Strain of this Psalm, every where else, to suppose David in this 5th Verse addressing the Majesty of Heaven, apparently with an *old Wives Fable*, and really with a *Proverb* and a *Flourish*!

I can see no other Pretence for departing from the *literal* Sense of the Text, but only the Difficulty of apprehending the particular *Modus* of the Thing here asserted; for want of knowing which, it's no Wonder that it is not easy to reconcile *seeming Inconsistencies* in the

the Case: And 'tis but a *seeming* Inconsistency, about which Mr. Taylor raises such a Dust, — DAVID *shapen in Iniquity*, and yet GOD *his Former*. — Truly, according to our Author's Way of Reasoning here, I think, the very same Principle, upon which he deny's the Conveyance of *Original Corruption* from our first Parents to their Posterity, must oblige him likewise to deny our *original Derivation from them*; and tends to destroy all Connection of Causes and Effects, in all Worlds natural and moral. — By the Tenor of his Talk here, David was mistaken in thinking that his *Mother conceived* him. GOD most certainly is our FORMER: but not in such a Sense as wholly to exclude the *Instrumentality* of second Causes. Human Nature has, ever since the Creation of Adam and Eve, been *propagated*, with the Intervention of human Parents: and our first Parents having corrupted themselves, this is the true Rise and Origin, or primitive Cause of their Children's being born corrupt. The particular Manner of the Cause's Operation to produce such an Effect, I confess, is a *Mystery*, which I never expect in this World to be able to unfold. Nor should Mr. Taylor object *this* against the Doctrine of *Original Sin*, till there remains nothing else a Mystery, even to *himself*, in Religion or Philosophy. Most certainly, the holy GOD is for ever to be acquitted from the Charge of "*infusing Sin* into our Nature." Notwithstanding, it is true, both that HE *fashions us in the Womb*, and that we are *shapen in Iniquity*, or born in Sin. The Psalmist surely intended not to throw the least *Blame* on GOD, his Maker: but only takes *Shame* to himself by confessing the *corrupt State* he was born in; which yet he well understood, was but the same as had run thro' all Generations of Men, and originated in Adam's Fall.

Mr. Taylor wants to know "how this can be reconciled with *Ver. 6.*" which he would have rendred, "It

“ is thy Will that we should have *Truth in the inward Parts* ; and in the *bidden Part* thou hast made me to *know Wisdom*.”—Where the Difficulty lies, I know not, except this be it, How *his* Construction of *y. 6.* and *ours* of *y. 5* can be reconciled. For it is easy to be supposed, on our Scheme, that a *Man born blind* may have *his Eyes opened* ; or that one who came into the World, in the Course of NATURE, destitute of *Truth in the inward Parts*, may by a Work of GRACE in the *bidden Part*, be made to *know Wisdom*. But how it can be so easy to reconcile these *two Verses*, upon our *Author's* Scheme, I confess my self at a Loss. For, according to him, Mankind are born in their meer *Naturals*, and free of all Bias to moral Good or Evil, neither virtuous nor vicious, neither *wise* nor *foolish*. Yet he seems a little *inconsistent* here, when he tells us, “*Ver. 6.* refers to the SENSE OF TRUTH which God had given *David* ; to the “ *Wisdom* God had endued him with,” which he interprets to be “ a Principle of *better Motions* put into us,” in order to “*oppose* those *first Motions* which we find in our Thoughts & Desires after EVIL.” (p. 138.)—Here indeed seems to be some Confusion of Language, and perhaps a Jumble of *Ideas*, between Mr. Taylor, and Dr. Patrick, quoted by him.—However, if our *Author* would secure his Consistence with himself, he must own, That *David* was not *born* with such a moral Principle in his inward Parts. For, according to his Hypothesis, if *David* was *born* with it, it could not be a *virtuous* or *holy* Principle, and so not a truly *wise* one. Because if he was born with it, then it was *natural* to him ; and if natural, then *necessary* ; and if necessary, then Nothing at all of *Virtue* or *Holiness*, Nothing of true moral *Wisdom* in it. Or, be it ever so good a Principle in it self, it seems, according to our Author, that *David*, being *born* with it, ought not to have been at all *biased* by it : for, if he acted under the Bias of an
innate

innate Principle, whatever good moral *Effects* in the Life, and *better Motions* in the Heart, it might produce, there would be Nothing at all of true *Virtue* or *Holiness* therein ; so Nothing of sound *Wisdom* in it all.

Mr. Taylor considers it as a Principle of *Resistance* to sinful Inclinations. In paraphrasing on this 61b Verse (according to Dr. Patrick) he supposes David to be saying, “*Thou requirest us not to entertain, with the least Kindness, those first Motions which we find in our Thoughts and Desires after any EVIL ; but UPRIGHTLY to OPPOSE them : FOR WHICH END, Thou hast put a Principle of BETTER Motions into Us, and indued Me with WISDOM.*” I am not certain, Whether he distinguishes here betwixt the Principle of better Motions, and the *Wisdom* spoken of ;—designing by the former what was common to others, but by the latter something that was more peculiarly David’s Endowment. — However, it seems, by the *Wisdom*, which God had indued the Psalmist with, is intended the *same* which the Scripture speaks of as *from Above* and *first Pure*.—’Tis a Principle of *better Motions*, than those *first Motions* we find in our Thoughts and Desires after any *Evil* ; nay, ’tis a Principle of *Opposition* to these, and of *Upright Opposition* to them ; a Principle which GOD *had put* into David’s inward Part, and put there *for this End*, that he might *uprightly oppose* the Motions of Sin.—Now a Question of some Importance arises, *When* was this Principle put into him ? *When* did God indue David with this *Wisdom* ?—If we suppose it an *original* or native Endowment, accompanying him into the World, this will be a glaring *Contradiction* to Mr. Taylor’s professed Opinion, that Man is born in a *neutral* State, neither virtuous nor vicious :— and besides, according to him, Should David have been *biassed* by it in his Practice of *Virtue*, that would make it be *NO Virtue* at all,—And if we suppose it an *adventitious* Endowment, subsequent to

to *Birib*, this is such a Construction of the *Text* as makes it nothing all to the Purpose of Mr. *Taylor's* Argument, but rather agreeable and subservient to mine, in Opposition to him; and indeed perfectly consistent with the Scope of the Psalmist's preceeding Confession of his being *born in Sin*: Which is a Confession, that he was born *destitute* of that *Truth* in the inward Parts, which God desireth; and that naturally he was *without* that *Wisdom* in the hidden Part, which GOD by a renewing Work of *special Grace* had brought him to *know*, and which now he begs for the Support & Increase of.

If we consider the Text, in this Light, as respecting the Time *past* (as Mr. *Taylor* would have it translated) *we* may reasonably suppose, the Psalmist might design, in mentioning the Grace of God bestowed on him, to aggravate his shameful *Folly* and *Falshood*, and the vile *Ingratitude* he had been guilty of, in transgressing as he had done, on the sad Occasion in present View.—Thô, some rather think, he designs here an Appeal to GOD, respecting the *Truth* or Sincerity of his present *Humiliation* and *Repentance*; and an Acknowledgement of GOD to be the gracious *Author* of it, who had recovered him to the Exercise of *Wisdom*, after such a Scene of *Folly* as had lately passed; together with his believing Wishes for the *Continuance* and *Increase* of this Grace toward him. *Thou SHALT make me to know Wisdom*; as our Translators read it.—So then it appears, “the *Inconsistency* arising from the former Part of the Verse” (v. 5.) according to the common Construction of it, is not “so glaring”, as this Writer pretends. But rather the *Inconsistency* lies at *his own Door*: and it seems to me impossible to reconcile the 5th & 6th Verses of this Psalm upon *his Principles*.

However, the *Inconsistency* arising from the *first Clause*, taken in a literal Sense, is in Mr. *Taylor's* Opinion “so glaring, that it is needless (he says) to insist
“upon

“ upon the *Absurdity* of charging his Sin, or Sinfulness,
 “ upon his MOTHER, who *conceived* him.” And so
 he excuses himself from saying any more on the *latter*
 Clause of the Text.—But I can’t drop the Affair thus.
 For, I pray, WHERE are the Patrons of this *Absurdity*?
 WHO are the Men, that advance this *criminating*
Charge? Or, WHOSE Construction is it of the Psal-
 mist’s Words, that imply’s as if *he* thus unworthily ac-
 cused his *Mother*, laying to *her* Charge his Sin, or Sin-
 fulness?—I am pretty confident, our Author can prove
 Nothing of this upon the *Assembly of Divines*, with
 whom he is here contending. For indeed they carry
 up the Charge a great deal higher, and lay it upon
 Them who were the Root and Spring of the whole hu-
 man Race, and who truly were the faulty Cause of
 the *original Corruption* of human Nature. In the *Pro-*
position this Text is bro’t in Proof of, the *Assembly* say,
 “ *Original Sin is conveyed from our FIRST PARENTS*
unto their Posterity.” Here then they fix the true Ori-
 gin or Rise of that Corruption Mankind bring into the
 World with them: It commenced with our FIRST
 Parents, and from THEM is conveyed to their *Posterity*,
 to all without Exception of any one of their natural
 Descendants. They consider it as an *hereditary Disease*,
 that none can escape.—They add with respect to the
Way of Conveyance, that it is “ *by natural Genera-*
tion.” Our FIRST PARENTS having sinned and cor-
 rupted their Nature, this they consider as the true pri-
 mitive Cause and Fountain of the general Depravation.
Succeeding Parents they suppose to be some how instru-
 mental in *conveying* what they themselves first derived
 from the *corrupt Stock* they came of. Parents are
 but Instruments of Propagation: and this but Means
 by which original Corruption is derived. None indeed,
 tho’ ever so reluctant, can avoid *conveying*, together
 with human Nature, the moral Disorder our first Pro-
 genitors

genitors brôt into it. The Views of the *Assembly* in using this Phrase, by *natural Generation*, have been sufficiently suggested before. However, I shall add here, for ought I can see, we may as reasonably suppose, that the *Assembly* intended by their *Proposition*, to charge EVE (in Exclusion of her Husband), with being the intire Cause of her Son Cain's Conception in Sin, as that by producing the *Psalmist's* Words in Proof they intended to charge his *Mother* that conceived him, with being the intire Cause of his Conception in Sin; not only in Exclusion of his *Father* that begat him, but even of our FIRST PARENTS themselves, thô expressly mentioned in the *Proposition*, which the Text is brought to prove, as the original Source of our native Corruption.— Enough, I think, has been said to clear the *Assembly's* Construction of the Text from the Imputation of *Absurdity*, and Inconsistency.

But I doubt of Mr. *Taylor's* Capacity to clear his own Gloss, to the Satisfaction of judicious & serious Inquirers. For in his Version and Paraphrase he makes the *Psalmist* confess, that in Sin his Mother had warmed, cherished, and nursed him, AFTER he was born. Thô I can't find that our Author has explained himself here, so as that we may be confident of his particular View and Meaning: yet it looks as if he intended to cast a Blot on the Memory of DAVID's Mother, who might (for ought he knows) be a pious Woman. And the holy *Psalmist*, who in another Place scrupled not to plead with GOD, *I am thy Servant, the Son of THINE HANDMAID*, (*Psal.* 116. 16.) yet our Author makes him so inconsistent with himself, as to profess in the Words before us, *In Sin did my MOTHER warm, cherish, and nurse me*. By which he must appear, at least, to "charge his Sin, or Sinfulness, upon her." And thus Mr. *Taylor* makes good King David, even amidst his most solemn Humiliation for his Sin, reflect Blame, ultimately

ultimately at least, on *her that NURSED him*; and so, in Effect, to Spit in his MOTHER'S Face. — But, the *Absurdity* of this Construction, set up in Opposition to that of the *Assembly of Divines*, is indeed too glaringly evident, to need any Pains of mine further to expose it. — With what Face could our Author compare our Doctrine of Original Sin to that of Popish *Transubstantiation*; when the Comparison so perfectly suits *his own*, in Point of Absurdity! Nor was it prudent in him to remind us of this Absurdity of the Church of *Rome*, when the most of *his own* favourite-Opinions are the common Tenets of the *Popish* Clergy.

Mr. *Taylor's* Construction of the Text makes it appear with so little *Propriety*, with so little *Pertinence* to the Occasion and Design of the Psalm, so little *Connection* with the general Strain of its Contents, and so little *Importance* in it self, that if his is the true Construction, one might justly wonder at the solemn Form of *Introduction*, the Psalmist uses here. *BEHOLD, I was—* (was *What?* — In short, *I was*) *AS IT WERE* brought forth in Iniquity, and in Sin did my Mother *NURSE* me! This is the Amount of our *Author's* Construction. A jejune and trifling one indeed. — But the Psalmist, in prefixing to his Confession this Particle, *BEHOLD*, undoubtedly design'd to intimate it's being a Thing of great Moment he was going to say; a Thing very proper, & pertinent to the present Occasion; a Thing which his Heart was deeply affected with, and which he could wish all others were equally affected with, in relation to themselves, it being the common Case of all Mankind, and nothing peculiar to himself. — Viewing the Text as a Part of the Scripture, to be read of all Men, the Particle (*Behold*) may be consider'd as a *Note of Attention*; be-speaking our solemn Consideration of what is here said. And in putting *David's* Confession on Record, the HOLY GHOST might design an awakening

Admonition to every Reader, to take *Pattern* from the Psalmist in their *Humiliations for Sin*, and learn of him to trace up the Streams of *actual Pollution*, to the Fountain-head of *Original Sin*; abhorring themselves in their own Eyes under a Sense of the Depravity of their *Nature*, and aggravating the Transgressions they have committed from the *Folly* they are guilty of, in not *keeping their Heart with all Diligence*, and not watching against the *deceitful Lusts* within them, nor against *Allurements* without them, but carelessly venturing into the Way of *Temptation*, and presumptuously trusting themselves among the *Occasions* of Sin, with such a *Principle* of Sin dwelling in them, which is ever disposed to *war against the Soul*, and betray them into the Hands of their spiritual Enemies.— O what a happy Tendency it would have, to promote a genuine *Repentance* for past Sins, and a due *Caution* and *Vigilance* against Sin for the future, as well as to excite *unfeigned Faith* towards our Lord JESUS CHRIST; and in short, to further an obedient, submissive, *humble Walk with GOD*,— if we did but suitably reflect on our *innate Proneness to Sin*, and bear about with us continually the affecting Thought,—*Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me!*

Indeed our Author is pleased to accuse the common Doctrine of original Corruption as being “attended with Consequences *hurtful to PIETY*.” (pag. 139.) Thô, this he enforces with no Evidence, but his own *Say-so*; only grounded on his own mistaken Notion of the Doctrine, as if according to this, we must “believe *SIN is natural to us*,” and I suppose he still has in his Eye here his Favourite-Train of Reasoning, “If *natural*, then *necessary*; and if *necessary*, then *NO SIN at all*.”—To which may be subjoined, what he says (p. 169.) “According to the Scheme we are considering, a *corrupt Nature* will, to the End of the *World*, remain
“ in

“ in every Man so long as he liveth ; consequently,
 “ the Reformation of Mankind *impracticable*, with re-
 “ gard to the impure Spring of all Wickedness ;—
 “ Nor any, except ADAM, blameable for whatever
 “ Wickedness is in the World, seeing it proceeds from a
 “ Cause subsisting in *natural Necessity*.”—But in all this
 there is only the Sound of Words, without any Force
 of Argument ; as I have sufficiently evidenced before.—
 I must confess, Mr. Taylor has an uncommon Knack at
 making a *Flourish*, and a *Shew* of Reasoning, when
 really he is only playing with the *Ambiguity* of Terms,
 and drawing Conclusions from Premises artfully *mis-*
represented, if not wilfully misunderstood. Yet, at this
 Rate, any learned Disputant, not excepting even an
 Advocate for Infidelity and Vice, may make a Figure
 in Controversy.—However, taking our Doctrine of the
 Corruption of Nature, commonly called *Original Sin*,
 as it is represented in the *Assembly's* Catechism (well
 supported with SCRIPTURE-PROOFS, which is their
 and my chief Dependence) I am firmly perswaded, it
 will stand against all Opposition ; and with intelligent,
 impartial, serious Inquirers, I believe, neither its *Truth*
 nor its *Importance* can be much affected by the Cavils and
 Objections brought against it. — As to its being “ a
 Principle apparently leading to all manner of *Iniquity*,”
 which our Author here confidently *affirms*, without ar-
 guing the Point, it might suffice therefore only to *deny*
 his Assertion. Yet let me add, that whatever “ *Con-*
sequences hurtful to Piety” this Doctrine may possibly be
 attended with, “ *I will say*,” they are only *accidental*
 Consequences, not naturally flowing from it, but merely
 arising from the *Perversion* and *Abuse* of it. And we
 are told of some that *pervert the Gospel*, that *turn the*
Grace of God into Licentiousness, and that *wrest the*
Scriptures, respecting the Things plain, as well as those
hard to be understood, even to their own Destruction.—

Truly, my worst Wish for the Adversaries of the Scripture-Doctrine I've been defending, is, that this may not be found their *Guilt*, and this their *End*.

As to the other PROOFS referred to by the *Assembly*, I will repeat, tho' I shall do little more than repeat, the *Words* of the Places cited. JOB 14. 4. *Who can bring a CLEAN Thing out of an UNCLEAN? not one.* By this Text it appears, every Child of *Adam* is an UNCLEAN Thing out of an UNCLEAN, in a spiritual or moral Sense. There are two Considerations, that would rationally induce one to suppose this the Sense intended. As (1.) *Job*, in several Parts of this his Speech, within a few Verses before and after that we are upon, speaks of God's *making him to possess the INIQUITIES of his Youth, and sealing up his TRANSGRESSION in a Bag.* (Chap. 13. 26. & 14. 57.) Which may justly lead us to think he had his Eye to the Uncleaness of *Sin*; and so in Effect he confesses himself *born* morally impure, even as others.— And then, (2.) Since we know that by *Sin* came *Death* into the World, we have Reason from the Context, to think the Uncleaness here ascribed to Man, was intended in a moral Sense, as it is here evidently designed to point out the Cause of Man's *Mortality*, and the Ground of his Life's being so *afflicted*, during its short Continuance.—Now, taking it in that View, we may reasonably judge it a *native* Uncleaness, that is spoken of; since the *Sufferings*, which it is the procuring Cause of, take their Date from the very *Birth*: as is hinted in the Context (v. 1.) *Man that is born of a Woman, is of few Days, and full of Trouble.* And when it is said (Chap. 5. 7.) *Man is BORN to Trouble*, I cannot assign any better Reason for it, than this Scripture-one, that he is *BORN in Sin*.

But the next PROOF will further illustrate and corroborate

roborate the foregoing. It is JOB 15. 14. *What is Man that he should be CLEAN? And he that is born of a Woman, that he should be RIGHTEOUS?*—Here several Things are very obvious to the Purpose of the *Assembly's* Proposition. The Word *Man*, is used indefinitely : and that descriptive Phrase, *He that is born of a Woman*, is a Periphrasis of *Man*, but such an one as at the same Time connoteth Imperfection, as well moral, as natural. And these comprehensive Expressions include *Infants*, as well as the Adult.—We may also observe, the Words *Clean* and *Righteous* are used synonymously. The latter is explanatory of the former, and determines it to a moral Sense. That seems to be a parallel Passage, which we have in this same Book (Chap. 25. 4.) *How then can a Man be JUSTIFIED with God? Or how can he be CLEAN, that is born of a Woman?* Here the former Expression leads us to the Sense of the latter. The same Thing in Effect is meant under this Variety of Language. — And as there appears plainly an *Emphasis* intended in this repeated Description of Man, *He that is born of a Woman*, I presume, it is designed to direct our Views to that *Corruption of Nature* we bring into the World with us ; and points out *this* as the principal Ground of those Expostulations ; *What is Man, that he should be Clean ; and, that he should be Righteous?*—How then can Man be justified with God? — The *Argument* they are founded on, seems very obviously this : that as Streams flowing from an impure Fountain, do naturally participate of its Impurity ; so, human Nature being morally corrupted in Parents, they convey a corrupt Nature to their Offspring.—According to the ordinary Course of Things in the material and sensitive World, we see *Vegetables* have the particular Kind and Quality of the *Seed* or *Root* they spring from, and *Animals* are of the same particular Species or Sort with those they come of ;

of; Wolves producing Whelps in their own Likeness, and Sheep producing Lambs in their own Likeness, as to the distinguishing Properties of their respective Natures &c.—In natural Respects the Case is the same in the rational World: and why it should not be allowed to be the same in *moral* Respects, as well as natural, I see no Reason. In metaphorical Language, with a View to Mankind, our Lord has that Saying, *A CORRUPT Tree cannot bring forth GOOD Fruit.* Which is applicable, for ought I see, to the Case before us. Never was there an Instance in the World, of a *Parent*, but who might be justly called a *corrupt Tree*, by Reason of Sin depraving his Nature; and of Consequence the *Fruit of his Body* could not be originally *good* Fruit. Particular *personal* Qualities of Parents are not always inherited by their Children, but general Qualities of *Nature* are hereditary. Vipers bring a venomous Nature into the World with them; and Beasts of Prey, a ravenous Nature. Original Corruption passeth, like Qualities of Nature, from *Parent* to *Child*. Never was there a single Instance of one *born of a Woman*, that was the Subject of a *perfect* Purity of Nature in this World, so that in Virtue of *that* he should be *justified with God*:—Excepting only the Man *Jesus Christ*, who is *GOD*, as well as *Man*. Nor was there ever any one, besides him, among *them that are born of Women*, that came into the World spiritually clean, or morally incorrupt. All own, we are born *mortal* Creatures: and that, *as such*, we may be figuratively termed *Unclean*. But why not also *morally* unclean? The Ideas are closely connected in both Cases: *Born of a Woman*, and *MORTAL*; so likewise, *Born of a Woman*, and *SINFUL*.—Our *Mortality* indeed connotes our *Sinfulness*, as the Effect does the Cause. For, by *SIN* came *DEATH* into the World.—These Proofs in *JOB* then are plainly very much to the *Assembly's* Purpose.

And

And so is that other PROOF, from the Words of our Saviour to *Nicodemus*, JOH. 3. 6. *That which is born of the FLESH, is FLESH.*—For, whatever else may be included within the Meaning of this very significant, tho' short Saying, doubtless the Truth we are upon, cannot well be excluded, that fallen Man conveys a depraved Nature to his Offspring. Our Lord having said, *Ye must be born again*, receives from *Nicodemus* that Answer, *How can a Man be BORN, when he is old? Can he enter the second Time into his Mother's Womb, and be BORN again?* Upon which our Lord explains himself, letting *Nicodemus* know, he did not speak of a proper second Birth, or being *born again* in the literal and natural, but a mystical and spiritual Sense; i. e. a being *born of the SPIRIT*. So comes in the Text, *That which is born of the FLESH, is FLESH.*—Which may be taken as if he had said, Could Man by a Miracle be *born of the Flesh* a second Time, that would not avail to the Purpose of his *seeing the Kingdom of God*; he would be FLESH still, and need to have a Change wrought upon his carnal Mind.—FLESH being here put in Opposition to SPIRIT, this betokens it's being to be understood with a moral Reference, as meaning what the Scripture elsewhere calleth *sinful Flesh*.—And as being *born of the SPIRIT* imply's his making us *Partakers of the Divine Nature*, in Point of moral Purity: so being *born of the FLESH* imply's our Parents conveying human Nature to us in a State of moral Pravity, & that we are *born with a carnal Mind* in us, having in it the Seeds of all that Corruption which is in the World thro' Lust. — It appears then by our Saviour's own Decision of the Case, every one naturally *born of the FLESH* is FLESH, even *sinful Flesh*, and is so by Birth.—On this Ground it is, that our Lord here urgeth the Necessity of a *regenerating Change*; and this in such Terms as extends it even to *little Children*: which argues that they are
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FLESH, even as others; *such FLESH* as cannot inherit the Kingdom of Heaven without it. Our LORD's Determination is peremptory, *Except one be born again, he cannot see the Kingdom of GOD*. But in the Case of *Infants*, that cannot discern between their right Hand and their left, what Need of their being *born again* (born of the SPIRIT) if at first born *incorrupt*; with a Nature that is SPIRIT, and not FLESH, in the Sense of the Text, which considers *these* as contrary *the one to the other*, and *all* as being the *one or other*, none *neutral*?

Having thus cursorily made a few Observations, to clear the Reader's Way to a right understanding of these *Scripture-Proofs*, I leave them now to speak for themselves; and will not stand to dispute with Mr. Taylor upon them; as thinking his *Objections* all sufficiently obviated, and truly not worthy of any particular Notice.—The same I say of the REFLECTIONS, where-with he closes this Part of the Controversy.

I had thought now to have followed our Author to his *next Point*, respecting the MISERY of *that State the Fall brought Mankind into*; and so to have vindicated those Scripture Proofs the *Assembly of Divines* alledge in Support of the *next Proposition* in their excellent Catechism, relative to that. — But this would open another Field of Controversy, too large to be now gone through; after so much Time taken up on the *former Inquiry*; which, in this Answer to Mr. Taylor, is what I had principally in View, and which is not *directly* affected by this *other Question*, tho' in a *Consequential* Way it may receive some Light and Help herefrom. And indeed, according to my Apprehension of Things, if a Man is once thorowly convinced of the SINFULNESS of *that State the Fall brought Mankind into*, he will readily see the *Consequence*, and admit the Conviction of its MISERY.

And

And as I have dwelt abundantly longer, than I originally intended, in my Remarks on our Author's first and second Parts of his *Scripture-Doctrine*, I must now decline going into the Consideration of his other Part; wherein he attempts to answer some *Objections & Queries* respecting his Hypothesis. This I do, not from any Apprehension of Difficulty, but purely to avoid Prolixity. Indeed, upon a Review, I find but little in it, directly to the Purpose, that is altogether *new*, or not already *noticed* and obviated in these Remarks on his two prior Parts; which I think contain the principal Strength of his whole Work, so far as relates to *Scripture-Evidence*, which he professes to rely chiefly upon; and separate from which, all the most specious Reasonings, on the one Side or the other, are comparatively of small Concernment. †

Farther, I at first had it in View, to have considered several *other* Articles of Gospel-Doctrine, nearly connected with that we have been upon; as, *Redemption by Christ's Satisfaction*, *Justification by his Righteousness imputed*, and *received by Faith*; *God's Special Grace in Regeneration*, and *the Perseverance of the Saints*. Also I intended to add something on the Doctrine of the *Trinity*, and our blessed Saviour's *Divinity*. — But I find

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† It's presumed, the venerable aged Author of this Piece, to whom we owe our Thanks for his publick Appearance in the Cause of Truth, in a Day of abounding Error, will not take it amiss, if an additional Suggestion be made: That he may reasonably be excused from the Toil of pursuing this Controversy any further, in his advanced Age; since another considerable Writer among us, whose junior Years will better allow him to bear the Fatigue of close Application of Thought, has prepared for the Press a Defence of the Doctrine of ORIGINAL SIN; wherein he largely handles the principal Arguments for it, and proposes particularly to consider every Thing, of any Consequence, in Dr. TAYLOR's Book against it. — N.B. This Gentleman undoubtedly had been mention'd with his *proper Addition* in the foregoing Remarks, had it been seasonably known.

my self obliged to desist ; it being scarce possible to do any Justice to such copious and important Subjects within the Limits of a few Pages, which are all I could expect to be allowed me in Addition to these Sheets. I must content my self therefore with the publick Testimony I have already, on a former Occasion, borne to all or most of these Truths. — Likewise for the Reasons above, I must wholly omit what I intended by Way of *Appendix* ; designed to contain Remarks on several late Pamphlets, published in *New-England* by Sundries : particularly Mr. JOHN BASS of *Providence* his LETTER, directed to me ; which I had sometimes thought to pass by, with a silent Slight, and this perhaps may at present be the most eligible, after these Remarks on a *Book* of his admired Author, that is such an Oracle with him. Mr. Bass's extravagant *Applauses* led me to read it ; and finding it a *Master-piece* on the Side of *Error*, in very important Points, this led me to attempt a Defence of the *Truth*, in Opposition to it : on that Account, he has my Thanks for his Letter, whatever it may deserve on other Accounts.—And I trust, I can say upon as good Grounds as Mr. Taylor ; “ I do not know that I have concealed, “ diminished, magnified, wrested or perverted any “ Thing ; but to the best of my Judgment, have given “ you the true and full Sense of every Text, so far as “ relates to the present Concern, without any artful “ Colourings, as honestly and plainly as I can.”—But I check my Pen here, as calling to mind, it is written, *Not he that commendeth himself is approved, but whom the LORD commendeth.* His Approbation I hope for ; and to his Blessing I commit this Performance.

And tho' Mr. Taylor appears to me, not only to have sometimes very greatly abused the ever-memorable *Assembly of Divines* by Misrepresentations of their Meaning, but also to have taken too great a Liberty with the

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the *holy Scriptures* themselves in the same Way : yet the worst I wish him, is, that he may have given him Conviction hereof, and *Repentance to the Acknowledgement of the Truth.*

However, I cannot forbear declaring my Judgment, that such uncouth *Versions, Comments, and Paraphrases,* as run through his Book on *Original Sin,* have a Tendency to expose the *holy Scriptures* to Contempt : in that such a Method of expounding them tends to set their several Parts at Variance with one another, and envelope all in a Cloud of Confusion, and tempt Men to throw away the BIBLE as an obscure unintelligible Book : and indeed the Method so familiar with him, of resolving Scripture-Expressions into *Hyperbole's* and *Proverbial Sayings,* and construing them by feigned *Figures,* interpreting away Divine Truths by departing needlessly and frequently from the obvious and natural Sense of Words, in order to make the Doctrine of Revelation bend to the Reason of Things (as 'tis called) or rather to the erroneous Conceits of the corrupted human Mind, this Method (I say) if we should habituate our selves to the Practice of it, would too naturally carry us by Degrees into such an Abuse of Language, as that our Meaning shall be scarce ever known by our Words, and thus a main End of the Power of Speech and of the Pen be destroyed. If the Psalmist of the *Jews,* particularly in his noted Confession of his *Original Corruption,* and the Apostle of the *Gentiles* in his noted Doctrine of *Adam's Fall* and its Effects on us, are to be understood according to Mr. Taylor's lax and forced Constructions, and as meaning Nothing besides what he pretends. I am afraid, *Ministers* themselves may learn strangely to *hyperbolize* in their Prayers, & to *equivocate* in their Preaching ; and upon the Foot of Scripture-Pattern, come to justify themselves in the use of *fallacious Expressions,* and the most extravagant Forms

of large speaking, even in the holy Name of GOD, or in his awful Presence. I freely declare my Mind, I should, for my own Part, dread sitting under the Ministry of any Man, that habitually indulges such an unconscionable *Latitude*, in interpreting the sacred Text, and using Scripture-Expressions. Truly, I would shun it, as I would the Plague, or Poyson.—I cannot but own, I am surprized at the Weakness of their Judgment, who are so wonderfully captivated with Mr. *Taylor's Scripture-Doctrine*; and I tremble for the Danger attending them of being misled into fatal Errors.

And after so much said on the Argument between him and me, I do not deem it unbecoming me, to enter here a solemn CAVEAT, to the *Unlearned and Unstable*, that they beware of two familiar a Use of this Author's Writings, —and unto *all*, that they beware of an *unreasonable Partiality* in favour of them, —lest haply under the Influence hereof they be led to *wrest the Scriptures*, and be found *fighting against GOD*, in renouncing and opposing other essential Doctrines of the Gospel, as well as this of *Original Sin*; they being all so connected, and mutually dependent, that the Denial of one leads to the Denial of another, and indeed of all of them. An Observation, that has been awfully verified, by numerous Examples of a gradual Declension from the Truth, terminating in a total Apostacy and Infidelity, or at least in damnable Heresies and strong Delusions. Prejudices against the Doctrines of *Redemption* and *Grace*, and the true Scheme of *Christianity*, do frequently (if not usually) take their Rise from Prejudices against the Doctrine of *Original Sin*; a Doctrine which is very opposite to the Dictates of spiritual *Pride* and *Self-Esteem*, so deeply rooted in the foolish Heart of the Children of Men. *Vain Man would be wise, though he be born like the wild Ass's Colt.* And, *seest thou a Man wise in his own Conceit, there is more Hope of a Fool than*
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of *him*. There seems to be as little Hope of the Self-righteous and Self-sufficient Moralist, that never saw himself a *Sinner* and a *Child of Wrath by Nature*.—*The Whole need not a Physician ; but the Sick*.—Men's not seeing and knowing *themselves*, what they were by Nature, as Children of the *first ADAM*, is the grand Reason why they have no deeper Sense of their Need of the *second ADAM*, and come not to him that they might have Life.—Their want of a thorow Conviction of the *Sinfulness* of that State they were *born in*, makes the Gospel-Doctrine of the *New-Birth* such a Mystery to them, that they *marvel*, when it's said to them, *Ye must be born again*.—Because they do not see the Depth of *original Corruption* in their Hearts, they are apt to *flatter themselves in their own Eyes*, until their *Iniquity* be found to be *hateful*. Hence it is that they go about to *establish their own Righteousness*, and submit not themselves to the *Righteousness which is of God*. In a Word, hence they cannot well brook the Gospel-Method of being saved by *Grace through Faith* ; even Faith towards our Lord JESUS CHRIST, in whom alone we have *Righteousness and Strength*.—For they *stumble at that stumbling Stone* : which they would not do, if they were thoroughly convinced of Sin, and had their Eyes opened to see themselves as they are, guilty, depraved, wretched Creatures in their *natural State* ; fallen, condemned, and perishing in the *first ADAM*, and without Hope, unless recovered by the Grace of Christ, the *last ADAM*, in justifying them by his *Blood*, and sanctifying them by his *Spirit*.

I therefore look upon Mr. Taylor's Speculations and Conceits as exceeding dangerous & delusive, that magnify *Man's Self-Sufficiency* and *Self-Righteousness* to such a Degree, as manifestly tends to exclude *Divine Grace* from its proper Interest and Influence in the grand Affairs of *Regeneration* and *Justification* ; and so has a
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Tendency to *subvert the Gospel*, and destroy vital Holiness. I think, he has (if it deserved Thanks) furnished us with a new Plan of Divinity, which favours so much of *Heathenism* and *vain Philosophy*, that I don't see how they who heartily fall in with it, can well have any proper Relish for the Doctrine of the holy Bible, respecting a *Redeemer* and a *Sanctifier*, or indeed form any just Conceptions of true *Christianity*, and the Scheme of *Salvation*, exhibited to us in the inspired Writings. If his Plan be pursued, some of the most important and plainly revealed *Truths* must be discarded, and much of the very *Language* of Scripture be thrown out of Use, or perverted from its most obvious Meaning, to make Way for the Advancement and Establishment of pernicious *Errors*, that have a direct Tendency to wound, and even destroy the very Vitals of Religion; and which, if they should generally prevail in the Land, I should look upon it a greater Judgment than the bloody *War* we are this Day feeling the Calamities of: *Spiritual* Judgments being greater than temporal, in proportion as the *Soul* is of more Worth than the *Body*, and Peace with GOD preferable to Peace with *Men*.—I am sorry therefore to find, this *Author* has so many Votaries among us: and if the Number should increase, I dread the Consequence. My Fears in this Case would be greatly augmented, if not only the less intelligent and giddy *Youth* in the Land, should espouse the Principles of his Scheme, but even elderly Professors; and much more if *Ministers* should adopt and avow his Sentiments. Some, I perceive, have already so done: but I hope, a few only. For such, my Heart's Desire and Prayer to God is, that he would give them Repentance to the Acknowledgement of the Truth: and for others, that they may be established in the Faith, and hold fast the Profession of it without wavering.

On this Occasion I would renewedly address my much respected Brethren in the *Ministry*, as also the *Churches* of Christ in this Land; urging the Necessity of their taking Care, that the Work of *publick* (as well as private) *Catechizing* be duly carry'd on, and the rising Generation trained up in the Use and Esteem of the *Assembly's Catechism*, that excellent *Form of sound Words*, so agreeable to the holy Scripture. — And urging also the Necessity (as I apprehend) lying on Ministers and Churches respectively, to see to it that there be sufficient *Trial* made of *Candidates* for the *Pastoral Office*, before they be admitted into it; that they take Time and Pains to inform themselves, as thorowly as possible, what *Principles* they are of; to know the Soundness of their *Faith*, as well as the Sufficiency of their Gifts and Innocency of their Manners. This I conceive to be a Matter of the last Importance to these Churches, as they would have *the Truth of the Gospel continue with them*, and would secure it for a Blessing to Posterity.

Permit me to say further, in my Opinion it would greatly contribute to the Establishment and Promotion of pure Religion and the Power of Godliness in these Churches, if the Peculiars of Christianity, the distinguishing Truths of Gospel-Revelation, respecting the Election of Grace, the Fall of Man, the Redemption by Christ, &c. were more frequently and elaborately insisted on by *Ministers* in their publick Performances (in Prayer, and Preaching, and administering of Sacraments) and if the *People* would make these Things more their serious Study, and their familiar experimental Acquaintance, as much as possible. The united Endeavours of Ministers and People, by the Blessing of God, might happily conduce very much to repel the Flood of Errors that threaten to overflow the Land, and would tend to lead all Parties with one Heart to fight the
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good Fight of Faith, under Christ, the common Head of his Church, and the Captain of our Salvation.

I now recommit this Work to the Blessing of the God of all Grace, thro' our Lord Jesus Christ; whose Glory, the Good of Souls, the Purity, Peace, growing, as well as lasting Tranquillity & flourishing State of these Churches (dear to me, & I doubt not, to our blessed Lord Jesus) have been my principal Aim in this Undertaking; in prosecuting of which, I trust, my Solicitations at the Throne of Grace, for Direction and Assistance, have not been altogether wanting.

And in Expectation very soon to give an Account to my LORD and MASTER, whose I am, and whom I serve (in my poor imperfect Manner) I leave this humble Essay for the Vindication of some of his own Truths (under his Benediction) to the serious Perusal and impartial Examination of all my sober and unprejudiced Readers; whose Confirmation in *the TRUTH*, as it is in *JESUS*, I earnestly wish; and pray that the same may be perpetuated in the Churches, with Increase of Knowledge to the End of Time.

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Now to God, *even our Father*, who worketh all Things according to the Counsel of his own Will; and to *Jesus Christ* our Lord, who loved his Church, and gave himself for it, suffering for Sins, the Just for the Unjust, that he might bring us unto God; and to *the Spirit of Grace*, who applieth the Redemption purchased by Christ, unto as many of the lost Children of *Adam*, as were from the Beginning chosen to Salvation, thro' Sanctification of the Spirit, unto Obedience, and Sprinkling of the Blood of Jesus Christ: To the only wise God our Saviour, be Glory in the Church, throughout all Ages, World without End. A M E N.

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